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Sunday School Gathering—Layman's Missionary League—Deaconess Admitted.

A LARGELY ATTENDED meeting of Sunday School teachers and workers was held in the parish house of the Church of the Good Shepherd, Buffalo (Rev. T. B. Berry, rector), October 17th, when addresses were made as follows: "The Responsibility of the Teacher's Office," Rev. I. W. D. Cooper; "The Teacher's Preparation of the Lesson," Rev. H. Ransom; "The Teacher's Devotional Preparation for the Work," Rev. P. W. Mosher; "The Relation of the Home to the Sunday School," Mr. H. C. Spendelow.

THE 13TH ANNUAL meeting of the Laymen's Missionary League was held in Grace Church guild house, October 29th, about 40 men being present. The League is a body of lay readers organized for the purpose of carrying on and extending by systematic effort the work of the Church in the Archdeaconry of Buffalo. There are 25 active members conducting regular services in eighteen stations, nine of these being in city or county institutions and nine being country missions.

The Superintendent's report showed a good deal of activity and a most pressing need for, at least, eight more men to carry on the work in hand and to provide for contemplated new work. The Bishop of the Diocese was present at the meeting and addressed the men, giving them counsel and encouragement. Mr. Geo. I. Thurstone was elected President for the ensuing year; Mr. John Lord O'Brian, Superintendent; Mr. Arthur F. Lowe, Secretary, and Mr. Geo. A. Stringer, Treasurer, all being former officers. The executive committee consists of Dr. Matthew D. Mann, W. W. Johnson, H. C. Spendelow, M. S. Burns, and Thomas H. Clough.

ON THE EVENING of All Saints' day, in the chapel of the Church Home, Bishop Walker admitted to the Order of Deaconesses, Miss Bessie Cooper who, as matron of the Home for the past four years, has shown her peculiar aptitude for the work. The service used, after Evening Prayer had been said, was one specially set forth by the Bishop, somewhat similar to that used in the Diocese of New York, with additions from the Mozarabic and other ancient liturgies. Many of the city clergy were present with the Bishop in the chancel. The Rev. Jesse Brush, D.D., chaplain of the Home, presented Miss Cooper to the Bishop for this solemn setting apart.

CANADA.

Bishop Worrell Enthroned — News of the Dioceses.

Diocese of Nova Scotia.

BISHOP WORRELL, with his wife and daughters, arrived at Halifax, Nov. 9th. They were welcomed at the station by a large number of the clergy and laity. The Bishop was enthroned in St. Luke's Cathedral, Halifax, on the following morning, November 10th. At the reception given in the evening in honor of the new Bishop, he and Mrs.

Worrell were assisted in receiving by the wives of the local clergy.

Diocese of Quebec.

Bishop Dunn held a service in St. Paul's Church, Quebec, November 6th, to induct the new rector, the Rev. H. C. Burt, M.A.—The offerings on Thanksgiving day, November 17th, are to be devoted to the pension fund of the Church Society of the Diocese.

Diocese of Rupert's Land.

It was decided at the meeting of the Executive committee of the Diocese in October, that the meeting of the diocesan Synod, called for November 23d, should be postponed, in view of the meeting of the Provincial Synod, November 10th, in Winnipeg. The question of the separation of the Metropolitan See from the Diocese of Rupert's Land received a great deal of attention. It was decided to obtain legal advice upon some aspects of the question.

Diocese of Montreal.

The quarterly meeting of the diocesan Executive Committee was held in the Synod Hall, Montreal, November 8th, the Primate, Archbishop Bond, presiding. A resolution was passed congratulating Mr. Strachan Bethune, Chancellor of the Diocese, upon the attainment of his 83d birthday. Prayers were offered for the recovery of Mr. Charles Garth, for many years treasurer of the Synod, who is seriously ill.—The vicar of Christ Church Cathedral, the Rev. Dr. Symonds, preached in St. Martin's Church, November 6th, to the Association of the Sons of England. Special dedication services are arranged to be held in the Church of St. John the Evangelist, Montreal, Nov. 13th.—Short addresses were given by the Primate, and by Bishop Coadjutor Carmichael, at the Jubilee service of Sabrevois College, to commemorate the opening of the fiftieth year of the institution, on November 8th.

Diocese of New Westminster.

The title deeds of two lots of land, adjoining that on which Holy Trinity Cathedral, New Westminster, is built, were laid upon the offertory plate at Evensong during the harvest festival service by one of the congregation.—The grant of $2,500 asked for by missionaries on the Pacific coast for a mission boat and other means of help for the logging camps in the district, which appeal was supposed by both the Bishops of New Westminster, and Caledonia, has been acceded to and the money given by the Board of the General Missionary Society. The mission boat is to cost $2,000 and $500 has been granted for its first year's expenses.—It is expected that Bishop Dart will be present at the opening of the new church at Fernie, in December, which replaces that burnt last winter. Fernie is in the Diocese of Kootenay which as yet, having no Bishop, is presided over by Bishop Dart, of New Westminster.

Diocese of Calgary.

It is expected that the new Pro-Cathedral at Calgary, which is progressing rapidly, will be ready for occupation next spring. It will be a fine building, capable of seating nearly 1,000 people.

Diocese of Toronto.

At the October meeting of the chapter of the rural deanery of Northumberland, the subject of lay readers in vacant missions was discussed, and a petition was drawn up to be presented to the Bishop, asking for the better regulation of their duties and functions. The next meeting of the chapter will be in January. The Rev. A. J. Broughall, who lately received the degree of D.D. from Trinity College, has been rector of St. Stephen's Church, Toronto, for forty-three years.—At the semi-annual meeting of the diocesan W. A. at Bradford, in October, Bishop Thornloe, of Algoma, preached the sermon at the opening service.

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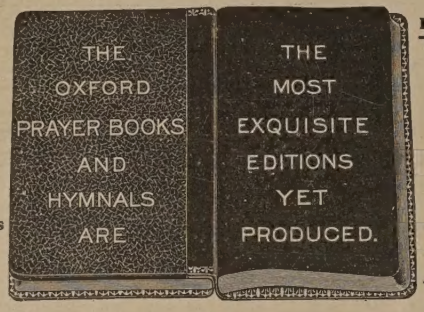

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The Living Church

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AD CLERUM.

"Parochus omnisque sacerdos, cujus est sacramenta administrare, meminisse debet sancta se tractare, omnique fere temporis memento paratum esse oportere ad tam sanctae administrationis munus. Quamobrem is, cum alios per sacramenta purget atque illuminet, hoc maxime studebit, ut ipse vitam pure, caste ac religiose agat, mentemque item, et animum ab omni peccati labe purum, adjutrice Dei gratia, conservet diligenter. Nam etsi sacramenta Divinam quidem virtutem, quae illis inest, numquam amittant, tamen impure ea ministrantibus aerternam mortem afferunt."—*Rub. Gen., Rit. Ambros.*

"Non arbitror inter sacerdotes multos esse, qui salvi fiant, sed multo plures, qui pereant. In causa est, quoniam res excelsum requirit animum: multos enim habet causas, qui depellant ipsum a suis moribus: et innumeris oculis illi opus est undique."—*S. Jo. Chrys., hom. iii., in Act. Ap.*

THE King of Love my Shepherd is." He comes to bless our closing year next Sunday.

In the Epistle the Advent trumpet sounds, heralding His approach. "A King shall reign and prosper." His kingliness is the kingliness of *love*. It had been foreshown in the Shepherd King among the Judean hills. "I will raise unto David a righteous Branch." His love is revealed in *righteousness*, as it burns hot against all that dishonors God, all that enslaves and degrades man: "to execute judgment and justice in the earth." David was not less a shepherd when he slew the lion and the bear, and smote the foe of Israel. But His love shines forth in *forgiveness* as well. He redeems from "the land of Egypt." He gathers "from all countries" those who, though once redeemed, had again forsaken Him.

In the Gospel we see Him feeding the multitudes on whom "as sheep not having a shepherd" He had compassion. Yet He is King as well as Shepherd. He issues royal commands—"Make the men sit down"; "Give ye them to eat." So He calls us to share His pastoral labors, to exercise His royal, priestly, and prophetic office. So He becomes "The Lord our Righteousness."

It is in confidence in His indwelling within that we have courage to pray the Collect. He feeds our *souls*. He rules the yielded "wills of" His "faithful people" that, in the new year before them, they may bring "forth plenteously the fruit of good works" and be, at last, "plenteously rewarded."

What shall be our resolution as we enter upon another Advent? †

"Even if I faint by the wayside, and am not able to reach the summit, still it is something to have been on the road that leads to the High Ideals," said the Traveller, in *Ships that Pass in the Night.*

The world should not expect absolute perfection, even in members of the Church, but rather bear in mind the old proverb, "A diamond even with a flaw in it is more precious than a perfect pebble." So the earnest Christian, who strives daily to do his Master's will, though he sometimes fails, and falls short of the ideals at which he aims, is a child of God, and precious in His sight.—*Selected.*

THE VIRGIN BIRTH OF OUR LORD.

AT THIS time, when the battle of faith rages in large part about the fact of the divine conception and Virgin Birth of our blessed Lord, the clergy and all who have to do with the religious instruction of the young, cannot be too careful in their statement of this essential fact in the doctrine of the Incarnation, the cornerstone of the whole Christian structure.

Remember that during the lifetime of our Lord upon earth, it was totally impossible that the story of the wonderful mystery could have been made known to men, even to the disciples. The simple family life in Nazareth would have been an impossibility had the real facts been known. It was essential to the quiet, hidden life of our Lord with His mother and His foster-father, that He should be known among men as the son of Joseph and Mary. The security and protection of the family were involved in this necessity. The "humbling" of Himself which sometimes takes the name of the *Kenosis* in the literature that has grown up about the sacred mystery, required that this knowledge be withheld from His associates in daily life. This, clearly, was a part—perhaps the most essential part—of the "many things" which He had to tell His disciples, but which even in the days preparatory to the great sacrifice of the Cross, He could not tell them then; which must wait until the Spirit of Truth should lead them into all truth. At that time, said our Lord, "He shall glorify Me: for He shall receive of Mine, and shall shew it unto you."

Thus it is that no difficulty need arise because the simple scriptural story of His life, several times refers to St. Joseph as the father of the divine Son of Mary, and to Joseph and Mary together as His parents. As a record of the days of His sojourn among men, the gospels would be untrue to life if they did not depict Him as He seemed *then*. To have interpolated the later knowledge which the evangelists and the Church received, into the incidents and the sayings of those previous years, would have been an anomaly that would rightly challenge the historical perspective of the gospels themselves. The closest adherents to the person of the Messiah—apart from those in the Holy Family itself—could not then have known of this mystery.

But to transfer that manner of speaking of His birth to the language of the present day, involves a very grave danger. The Spirit of Truth has revealed the facts of the virgin birth. We cannot speak truly of our blessed Lord as the son of Joseph. To do so is, in effect, to deny the Incarnation and even the Divinity (except in a lower, imperfect sense) of the Son of God.

And it is of interest to remember how our Blessed Lord Himself refused to be called the son of Joseph. On the occasion of that memorable finding of Him in the temple, at the age of twelve, His mother, speaking of necessity in the language of her customary conversation, rebuked Him with the words: *"Thy father* and I have sought Thee sorrowing"; instantly He took up the use of the word *father:* "Wist thee not that I must be about *My Father's* business?" Thus did He disclose, though in language so chaste and so hidden that only the knowledge which the future brought to the Church could unfold its meaning, the wonderful mystery whereby He had only the Fatherhood of One whose "business" required the "humbling" of His only begotten Son, in that He "made Himself of no reputation" ("emptied Himself"—marg. read.) "and took upon Him the form of a servant, and was made in the likeness of men."

Here also is the disproof—though there is much more disproof—of the curious belief of those who, taking Henry Ward Beecher for their guide, assert that our Lord was ignorant of His divine Sonship and of His life mission, until His baptism by John the Baptist. We are on difficult ground when we try to distinguish between the knowledge which pertained to Him as Son of God, which never was hid from Him, and the human knowledge which was imperfect as is that of all men, and in which, as a child, Jesus "increased" as He increased in "stature." A whole school of generally orthodox Catholic theologians has, apparently, gone wrong in its acceptance of what has come to be known as the Kenotic heresy.

But it is not necessary for us to go into the intricacies of this question in order to perceive with what marvellous dexterity of superhuman knowledge, the twelve-year-old child Jesus revealed to His mother His knowledge even then, that the "fatherhood" of Joseph was only the protection of one who, in the loving mercy of God, had been sent to shield and protect the Virgin Mother from the slanders of those who could not possibly have been entrusted with the secret which was only revealed to St. Joseph himself in a dream, that "that which [had been] conceived in her is of the Holy Ghost." To the world He might be the son of Joseph, who, with His mother, had "sought Him sorrowing." To Him, even in childhood, as certainly to the Blessed Virgin mother and to the foster-father, there could be but one "Father," about whose "business" even then, eighteen years before His baptism, He must be.

And the same gentle repudiation of the fatherhood of St. Joseph, by a similar lifting of thought to the divine Fatherhood, was made in His later years. He had taught them how that He is the "Bread which came down from heaven." Not strangely, the Jews "murmured" and asked, contemptuously: "Is not this Jesus, *the son of Joseph,* whose father and mother we know?" (St. John vi. 42). Again, as in the Temple in His childhood, does Jesus take up the word *father:* "No man can come to Me, except *the Father which hath sent Me* draw him." It was the same parrying of a mistaken term, the mistake in which could not then be revealed. He must still be content to have "humbled Himself," conscious that in the fulness of time the Name of Jesus should be that in which every knee should bow, and that every tongue should then confess Him as Lord, "to the glory of God the Father."

And one more consideration must be noted. It is a remarkable fact, that the only gospels in which by word or inference St. Joseph is spoken of as the father of our Blessed Lord, *are those two gospels, St. Matthew and St. Luke, in which the story of the Virgin Birth has first been explicitly told.* St. Mark has no reference to the Virgin Birth; but neither does his gospel give a single instance of the use of the term *father* to designate the foster-parent of our Lord. St. John, through whom very probably the narrative of the Annunciation was given to the Church, penned those wonderful words, the meaning of which the devout study of nineteen centuries has not yet exhausted: "In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word was made flesh and dwelt among us."

THE LITERATURE of the day teems with doubt and misbelief; but the condition is not peculiar to the present day. Whenever intellectual activity is keen, there is always more or less of intellectual error. In one respect the hostile criticism of the present day is far superior in tone to that of the earlier half of the nineteenth and of the eighteenth centuries—it is almost invariably characterised by a deep reverence for the person of Jesus Christ. The old saying, If not God, not good, with respect to our Lord, is as true as it ever was; but even those who challenge His divinity—and the term is strangely misused by those who affirm belief in the Divinity of Christ but yet discredit the fact of the Virgin Birth—vie with one another in proclaiming His goodness. One must of course be thankful for this changed attitude of doubt. Reverence in place of blasphemy is a great gain. But yet there is a corresponding danger to the new condition. Devout Christians were repelled by the blasphemies of Tom Paine and of his school; but the essentially unchristian teaching which would deprive the Person of the Lord Jesus of the oneness of substance with the Father —call it a Liberal, a Unitarian, or an Arian concept as one will —really makes more serious inroads upon the beliefs of Christian people, than did the earlier and more vulgar forms of unbelief.

The current denials of the Virgin Birth of our Lord which we find in our popular magazines no less than in theological literature, must be understood by Christian people to be propositions which directly overturn the Church's doctrine of the Incarnation, on which the whole structure of Christianity rests.

It is especially essential that all those who share, whether as priests or as teachers or as writers, in the teaching function of the Church, should bear only the most emphatic and undoubted testimony to the truth of this essential doctrine and revealed fact.

"PEACE IN THE CHURCH MILITANT."

NOTHING that the Bishop of Western Michigan writes may ever be dismissed without serious thought. Few men say so much in so little space as he says when he essays to write. Few men occupying that vantage ground in life, of standing close to where the sky line touches the earth line at life's horizon, can view the things they have written, the things they have said, and the things they have done, with so little to regret as can he.

On another page will be found a touching appeal from the Bishop for "Peace in the Church Militant." He writes as one

who is weary with the "strife of tongues," and who would see in the cessation of discussion of matters ecclesiastical, a foretaste of the peace which characterises the Church at rest.

We must all sympathize with this yearning. The more one advances in the spiritual life, the more truly do things temporal fit themselves into their right relationships. One no longer cares for argument for the sake of argument. One no longer feels it necessary to hate his opponent. One longs for rest and peace.

Yet are we right in demanding, or even in accepting, a peace that merely perpetuates a *status quo* in the Church, and even allows for the continual degeneration that attends all things temporal? This can be tolerable only on the ground that the condition of the Church Militant is perfect. Is it perfect, to-day? Is there nowhere, within the human aspect of the Church's life, room for improvement?

Has there ever been human progress without intellectual turbulence, greater or less? The eighteenth century was one of peace within the English Church; and the Church lost the fellowship of the entire body of Methodists, and lost the imprint of spirituality upon her own children as well. It is said that just seven persons made their Easter communions in St. Paul's Cathedral, London, in the year 1800.

The twelfth century was a period of intellectual peace. Was the world better, or worse as the price of it?

The fourth century was a period of intellectual conflict within the Church; and the result of that conflict was the establishment of the Faith of the Church in terms that it has never been necessary to reconsider.

The nineteenth century was a period of intellectual unrest, particularly in the Anglican Communion. Compare that Easter communion in St. Paul's in 1800, with the Easter services throughout the Anglican Communion in 1900. Has there been spiritual loss, or spiritual gain?

The fact is, the saint's longing for rest and peace *ought not* to be fulfilled on earth. The mission of the Church is to hold up ever higher ideals to her children. She ought not to be content with the points that she may have gained. She ought constantly to be striving to attain to greater heights.

Compare two congregations within the Church. Here is one, in which the services, the ideals, the practices, are those of fifty to seventy-five years ago. There are two Sunday services, and none during the week. There is a monthly Communion at the close of a service already too long, and five-sixths of the people leave before their Lord has descended to His altar throne. The vast majority do not make their communion oftener than once a year, if at all. There is no attempt at concentrating the attention of the people upon the worship. They do not kneel for prayer. Satan's triumph in hypocrisy, by means of which they merely lean forward and pretend they are kneeling, is the prevailing custom. They listen to a sermon which at best exhorts them to no spiritual exertion, and at worst holds up the Christian Faith to denunciation if not to ridicule. There is no real prayer, no real praise, no real devotion, no real stimulus for the spiritual life. This congregation is especially susceptible to the inroads of Christian Science, and of any other popular fad of the day that promises some sort of reality in religion.

And here is another congregation. There is a weekly, perhaps a daily Eucharist; daily Morning or Evening Prayer, or both; a service in which worship is the central theme. The people kneel on their knees. Perhaps they even bow, or genuflect, or cross themselves—things very trivial in themselves, but showing at least that they are in earnest. They have an object lesson in worship in the service which is rendered. It is enriched by the accessories to worship, which may be decried as "ritual," but which certainly, if used and not merely gazed at, tend to make the worship itself more real. The people are exhorted to more strict preparation for Holy Communion, bodily, mental, and spiritual. Many of them receive only fasting. The common practice is to receive anywhere from weekly to monthly, according to individual cases, but they are urged to Eucharistic worship at least weekly, whether they are prepared to receive or not. The sermon is a plea for greater spirituality. The aids as well as the mere essentials to the spiritual life are ready for those who will seek them.

No Bishop can travel about his Diocese without being able to cite instances of both kinds. Their services are different, because their ideals are different.

Profound peace characterises the one; some intellectual and spiritual upheaval must sometime have made the other possible. Peace never will transform the church of the low ideal into the church of the higher. Put them side by side. Gauge them as they are gauged in the Lamb's Book of Life. Which group more closely approaches to the heavenly ideal of the spiritual life? Which is preparing more acceptably for the perfect worship of heaven?

Granted that among churches of the second of these classes there may have been ritual excesses; granted that there may have been ritual mistakes; granted that at times the ritual may not have been adapted to the people; granted that in some places there have been priests to whom the outward sign seemed of more moment than it really would assume in the perfect relationship of the outward sign to the inward grace; granted all the mistakes, and the littlenesses, and the foolishnesses, and the narrownesses, and the unwisdom, and sometimes the defiance of authority, the borrowing of that which is better left to others, and the copying of that which is not worthy to be our pattern: sum it all up, and say which class of parish is doing the better work among its people in training them for God and for eternity. Do you find that refusal to discuss questions in the Church, as the predominant characteristic of the Church Militant, is vindicated?

And beyond these merely parochial considerations, the American Church has, wisely or unwisely, left it to a representative body of clergy and laity to legislate, on equality with the Bishops, for the Church. That legislation will always reflect the degree of intelligence and spirituality which obtains among our people. The stream will not rise higher than its source. The people must constantly be instructed in the issues before the Church, or the Church's legislation will be unwise.

Would abstinence from discussion of questions at issue in the Church have given us our improved canon of Marriage and Divorce? Would it have given the magnificent vote of the Bishops—for even Bishops learn slowly, as the successive votes on this measure show—in favor of the higher ideal? Would it have made possible that protection to the priest, to the Bishop, and to the Church, which is given in the establishment of a system of Courts of Review?

And after all, free discussion of questions at issue within the Church is not inconsistent with peace and harmony. Wise men are able to differ and yet work together. In The Living Church, at least, though the widest scope is given for the expression of divergent opinions, the limit of courteous differing is almost never even approached by correspondents. Unless an editor is convinced of his own infallibility he has no right to exclude from his columns the expression of views that do not coincide with his own. The freedom of discussion is that alone which keeps a paper of convictions free from narrowness. Limitations of the editorial position may thus be corrected, by correspondents.

No, we disagree with the Bishop of Western Michigan. In the Church below there must ever be the conflict between the lower and the higher ideal, except when the whole Church acquiesces in the triumph of the lower. The Church does not need a "subdued Church press." It needs a Church press that is broad and not narrow-minded; that is courteous to all and not vindictive; that does not display the bigotry of refusing place to frank arguments contrary to its editorial position; but more than all else, it needs a press that stands always for the higher rather than for the lower ideal, in defeat—for the higher ideal is often defeated—quite as truly as in victory. It needs a press that is not swayed, now this way, now that, as the popularity of the moment seems to demand, but is frank, outspoken, decided, yet always absolutely courteous and just.

We should hardly be prepared to admit that "The Living Church is a party paper, and a party must always be in a fight." The Living Church almost never finds itself "in a fight," and when it has done so, it has almost invariably been in defense of men, sometimes Bishops, who had been unjustly assailed. Certainly the Bishop is mistaken in asserting that "You [we] stand for extreme ritual," whether or not it be true that we have "won" a "victory." We stand for the right relation between ritual and spirituality; for wide liberty in ritual; for cessation of attacks upon ritual and upon ritualists; but so far from standing for "extreme ritual," we believe that moderation in ceremonial is in most cases better adapted to express the worship of our Anglo-Saxon people than are the extremes which are sometimes imported from the worship of people of totally different antecedents and training. We believe that the present tendency among Catholic Churchmen is toward moderation in ceremonial. We believe that radical innovations in established customs are seldom defensible or wise. We believe that matters

of ceremonial are in a transition stage, in which, gradually, excesses and unwise additions are being sloughed off; but we do *not* believe in coercive measures against even ritual excesses, save only where those are unmistakably symbolic of false doctrine. Perhaps we are in a measure responsible for a misunderstanding of our position toward matters of ritual, for there are so many more important subjects requiring the thought of the Church, that we have very seldom taken occasion to allude to these matters, except to plead for tolerance or for liberty in specific instances. As we know our own mind, however, it is not true that The Living Church stands for any desire to see introduced generally throughout the Church, what may be characterised as "extreme ritual."

The peace of God that passes all understanding—and no other peace in the Church is worth having—is not a peace that is obtained by acquiescing in the lower ideal, where the duty of the Church is to press for those ideals that are higher.

IT was the right idea that was embodied in a resolution of General Convention, that the men of the Church should make an offering for missions at the opening of the Convention of 1907. If the plan be wisely carried out it will help to lessen the anomaly—shall we not say scandal?—of women and children making their large offerings at that time, while the main body of the Church's legislators, to whom these others are but "auxiliaries," is content to come empty-handed.

The success of the offerings of the Woman's Auxiliary and of the children of the Sunday Schools is most gratifying as an evidence of what the cheerful giving of small sums may and does accomplish, while it is also a great financial assistance to the missionary board; but to our mind, its chief significance is in throwing into such clear relief, by comparison, the paucity of the gifts for missions of the laymen of the Church. Not until we are able to look for really adequate personal contributions from individuals, and particularly from those of sufficient consequence in the Church to be chosen as deputies to General Convention, will the missionary problem in the Church be solved.

To-day the individual hides behind the parish, and the man behind the women and the children. Our system calls for parochial offerings through the offertory, for women's offerings through the Auxiliary, and for children's offerings through the Lenten mite chests. The gifts of individual men who, of all others, have the ability to give, are wholly unsought. The men go scot-free.

It is little enough of the needed change in our methods, to provide for a stated offering at the opening of General Convention three years hence, but it is yet a recognition of the fact, feeble and long delayed though it be, that *men* and not alone impersonal parishes, and women and children, have individual duties of their own toward the Church's missionary work.

WE quote from one of the Boston daily papers the following, in connection with a meeting of the Baptist Social Union in that city:

> "Speaking of differences among the Christian denominations, the Rev. Mr. Durkee said: 'Let the deep water churches and the shallow water churches unite and march on side by side.' He said that in Canada the Baptist, Free Baptist, Congregational, and Presbyterian churches were uniting under the name of *The Church of Canada*, and asked when the churches in this country would have the courage to begin a similar movement."

Mr. Durkee had better be cautious. Does he not know—has he not heard—how that it would grieve other Christian people if these Canadian people should, in the interests of unity, adopt that bigoted name? And that it would undo the work of the glorious Reformation? And that it is only very narrow-minded men who ever try in this way to broaden their own sensibilities, while the "broad" men are all on the narrow side? And that it would bring tears to the eyes of somebody's grandmother's great-aunt if she could no longer be buried with the good old banner that stands for the Church of the Sacred Quarrel waving over her grave? And that the lawyers would come and take away the property of any Church that should change its name? And that it is inexpedient at this time to try to be any broader and wiser and more conciliatory and more after the manner of the Church of the early ages, than we are now? And that a belligerent name is the best proof of the conciliatory policy which animates at least the Church called This, as we allege in our various pathetic appeals to the Christian world to rid itself of all that makes for division instead of for unity?

What a relief it must be to some of us to know that Mr. Durkee does not care to accept our Chicago-Lambeth declaration! What a relief that he does not, like Bishop Kozlowski, give to Protestant Episcopalians the opportunity to refuse to practise what they preach! What a nuisance these men are that bluntly ask us to put our theories into practice, any how!

What should we do if he should try surreptitiously to come in under that new Huntington Amendment, and audaciously ask Protestant Episcopalians "When the Churches in this country (note: the element of *time when* enters into the question) would have the courage to begin a similar movement"?

Resolved, must be the answer of Protestant Episcopalians to Mr. Durkee's challenge: That we, for our part, have deliberately resolved to be narrow where we might have acted with the breadth of the Baptists, the Free Baptists, the Congregationalists, and the Presbyterians of Canada; and that a man so broad-minded and far seeing as Mr. Durkee, the Baptist, would find himself altogether too far in advance of his associates to be at home in the Protestant Episcopal Church, and particularly in those sections of it that inform the world that they are broad.

And then, having disposed of this new concrete (and therefore vexatious) case, as commonly we do, we could continue our work of congratulating ourselves on our own tremendous breadth, and making provision for the entrance of all Christian men (except those who want to come) into unity with our sainted selves, on terms which do not require us to give up any fraction of our sectarian Protestant Episcopalianism.

And the culture of Boston, and the breadth of Cambridge, and the wealth of New York, and the re-actionism of Albany, and the conservatism of Philadelphia, and the bourbonism of Virginia, and the cowardice of three-fourths of those who ought to know and do know better, will answer *Amen.*

LAST week's general election must indeed have been an object lesson of intense interest to those two visiting English statesmen in this country, Mr. John Morley and Mr. James Bryce. We are not surprised that their interest in the election was quite up to that of Americans themselves; for the dignity, the quiet exercise of powers of such tremendous magnitude to the whole world, by the voters of the American commonwealths, is such a spectacle as may well challenge the admiration of statesmen of all lands. Powerful to effect a revolution at the ballot box, at each succeeding general election, it vindicates the conservative self-control of the average American that he seldom deems it wise to do so. A nation that had its birth in the throes of a Revolution, and that made successive revolutions of governmental policy possible by its organic law, best shows its right to be numbered among the nations by abstaining from revolution.

Acting upon our invariable custom, we shall make no comment upon any political phases of the election. It may not be amiss, however, to allude with gratification to the triumph of moral decency in the election of Mr. Folk as Governor of Missouri, in the face of the vehement opposition of the elements that have brought the state into such well-merited disgrace; an opposition in which, of course, the disorderly elements were joined by some perfectly honorable people who felt it to be necessary to oppose Mr. Folk on political grounds.

We may also, as Churchmen, present sincere congratulations to that distinguished layman, Judge John H. Stiness, who, having relinquished the honorable position of Chief Justice of Rhode Island, has been elected as member of Congress from the first district of that state; and also to the Honorable Jesse Holdom, President of the Church Club of Chicago, upon his reëlection as Judge of the Superior Court in that city.

IN THE detailed vote on the stricter canon of Marriage and Divorce printed in the issue of The Living Church for November 5th, the lay vote of the Diocese of Central New York, recorded as *nay*, was thus stated: "Mr. Andrews, *aye;* Messrs Shaw and Watson, *nay.*" We are advised that the names of Messrs. Andrews and Shaw are here transposed, the latter having voted *aye*, and the former, *nay*. We gladly note the correction; though we had hoped that that distinguished layman, Judge Andrews, whose opinion in matters of legislation within the Church is always entitled to great weight, had reconsidered his former attitude toward this question and had now voted for the canon of reform.

ENGLISH DIOCESAN CONFERENCES ARE HELD

The Bishops Treat of Many Important Questions

IRREVERENCE OF DISTINGUISHED VISITORS AT A COUNTRY CHURCH

Various Ecclesiastical Intelligence of England

The Living Church News Bureau,
London, All Saints' Day, 1904.

ACCORDING to annual custom for some thirty years past, until the happy recovery to the Church in England of her ancient Diocesan Synods, what are known as Diocesan Conferences were held last month in a considerable number of Dioceses. At the Newcastle Diocesan Conference the immensely important subject of Parochial Church Music came up for discussion. Dr. Huntley, organist of St. Peter's, Eaton Square, S. W., and formerly of Newcastle Cathedral, who was the first speaker, held it to be of supreme importance, to begin with, that an organist should be in sympathy with Church work and Church order. It would be a "mistake," he considered [certainly a very mild way of putting it], to give up the use of Plainsong in the Church; but he did not concur in the exclusive use of Plainsong. Church music ought to reflect the history of the Church. They should draw upon the great, reverent, skilled minds of every age. The Bishop of Southwark "greatly added to the interest of the discussion" [*Guardian*] by reporting a conversation he once had on the subject with the Abbé Liszt. That great Continental musician first praised English Cathedral music, and praised it highly, and also the music performed in our great parochial churches. "But," said the Abbé, "you make a great mistake in encouraging all your churches to try to be Cathedrals in their music. You have in England, both by your religious conviction, your view of the congregational part in worship, as well as in your English musical tastes, a great opportunity for congregational singing. I am convinced if your parish churches would abandon their efforts to be small Cathedrals, and make an effort after broad, strong, chorale singing—great hymns which the congregation could take up easily—you would produce in England a kind of religious music which would stand alone among the religious music of Europe."

At the Llandaff Conference the Bishop (Dr. Lewis) began his presidential address with a retrospect of the recently completed twenty-one years of his episcopate, wherein he showed conclusively that the Church has risen again in his Diocese during that period of time to a really remarkable extent. With reference to the attack on the Athanasian Creed, his lordship said:

"With those who are anxious to have the Creed recited in the public services of the Church without the minatory clauses, I feel very great sympathy; but when I consider the strength of the feeling which exists against any alteration, its wide prevalence, and the results which are likely to follow any such changes as have been proposed, particularly at the present time, when there are only too manifest indications of a disposition on the part of some amongst us to question the truth of more than one of the fundamental articles of the Christian Faith, I confess that in my belief the evils which would be likely to follow any such alterations as have been contemplated would far outweigh those which arise from the existing state of things."

The Conference passed a motion expressing the earnest hope that no alteration would be made in the language of the Athanasian Creed or in the rubric prescribing its use.

The Convention for the Diocese of Oxford, which assembled in Sheldonian Theatre, Oxford, was generally regarded (says the *Church Times*) as one of the most interesting and successful ever held in the Diocese. The Bishop, in the course of his address, dwelt largely on the Athanasian Creed agitation, and was still of the opinion that the present time was most inopportune to raise the question of the disuse of the Creed. As touching the wide divergence of so many in the Church in matters of ceremonial and doctrine, his lordship seemed extremely anxious; and said he had come to think differently since he spoke so "unadvisedly" on the subject at the visitation he held in 1902:

"The trouble is that while one can see many ways that look like leading to disaster, it is extremely hard to see any clear way through the besetting hindrances towards peace and welfare." As to disestablishment bringing any relief in this connection, that idea, he thought, was illusory; while it might not improbably be quickly followed by disruption. But he knew that God could make a way through the Church's present difficulties and perils, and he trusted that He would show it to them, if they were humble and true-hearted, and persevered in prayer.

The Bishop of Manchester, who presided over his first diocesan Conference, in his opening address had naturally something weighty to say on the controversy that has risen between Churchmen and the Board of Education in regard to the custom of taking school children to church for religious instruction. Although Sir William Anson's *bona fides* should never, in his opinion, have been called in question; yet he believed he had been "wrongly advised," and that the Education Board had "blundered." The question, having been now raised, is not likely to be allowed to rest with the recent ruling at Whitehall. His own feeling was that, in the first instance, the Board of Education should be approached by a combination of School Associations, or by the National Society, with a view of arranging a "friendly suit" by which the case might be legally settled.

The Bishop of Lincoln began yesterday fortnight, at Lincoln Minster, his triennial visitation of the Diocese of Lincoln. His lordship, in his charge, referred to the appointment of the Royal Commission on "ecclesiastical discipline" yith a pleasing touch of *naivete*, as well as with true insight. No doubt the Commission had been appointed "to stop the perpetual disturbance of public business and peace by individuals." After citing such high authorities as Richard Hooker and Bishop Butler for the need of some kind of ceremonial for the external side of religion, Dr. King submitted (1) that no kind of ceremonial should be introduced which would suggest false doctrine; and (2) they must remember that English people were, for the most part, Teutons, and not Latins, and that what might be delightful in Italy or France would not necessarily suit our people. With regard to the question of the removal of the Athanasian Creed from public use in the Church, they had to ask themselves, and those who desired to remove the Creed, "Is any belief necessary to salvation?" Some people said that the advance in education was sufficient reason for considering a change in regard to the Creed. But had there been, he asked, such progress in the definite teaching of the Church of England in our Universities or our Public or Elementary schools as to make that a safe ground of argument? The tendency of the new knowledge, derived from discoveries in the domain of physical science, would be towards materialism. But the danger in England at present lay in the direction of undenominationalism. The term was misleading, "because while it appeared to suggest a negative, it was in reality a new and positive form of teaching." Undenominationalism they could not accept as the teaching of the Church of England. All they asked from the State was "even-handed justice," that the denominational principle should be carried out towards the Church as it was towards Romanists and the Jews, and also to those among Protestant Dissenters to whom undenominationalism was practically sufficient.

The annual service at Birmingham in connection with the Guild of St. Luke was held at St. Philip's Church, on St. Luke's day, when an address was given by the Bishop of Worcester to a congregation largely composed of medical men and nurses. The following is a summary of the address, as reported in the

We might denounce sacerdotalism, he said, but it could not be got rid of; it was, in fact, the principle of the specializing of human functions. And it was not in denouncing the principle of sacerdotalism in religion, but in seeking to obtain guarantees that those who held the ministerial priesthood should be properly qualified therefor that society could exercise itself most profitably. The clergy were for centuries practically the only learned and educated class. They were the politicians, to a large extent they controlled the medical profession, they were the schoolmasters, and so on. But gradually, within the last three or four centuries, that condition of things had been altering. Each department of life had grown to have what might truly be called its separate brotherhood. We might hope that the time had come when (for example) the ministry of the spirit and the principle of bodily healing could exist side by side in mutual fellowship and coöperation. And he wished to make an appeal to those who, as physicians and nurses, were occupied about the bedsides of those seriously sick and dying, to allow its proper place to the ministry of religion, which had, he fancied, in recent years been almost crowded out from any real or intelligible part in ministering by the bedside of the dying. He earnestly asked that those who shared the responsibility in the control of sick rooms should endeavor to procure some reform in this matter. There had been a great tendency to deal with sickness in its final and serious stages as if man were merely a body without a spirit, and Christian society had been wandering to extravagances in the way of "faith healing," as reaction and protest against an undue separation of what was legitimate and right. And so he earnestly asked of those who were responsible for the control of the sickbed to see to it that

while the physician was allowed his own proper supremacy of direction, the minister of religion was allowed his own proper place in the ministry of prayer and Sacraments and the Word of God.

The newspaper report referred to in my last letter, concerning the Bishop of Gloucester, turns out to have been true, except that his lordship's resignation of his see is not to take effect until on Lady day next, the 42nd anniversary of his consecration. Dr. Ellicott's age is eighty-five. The *Guardian* points out that on his lordship's retirement, the Archbishop of Armagh, Primate of the Irish Church (Dr. Alexander), and the Bishop of Missouri, the Presiding Bishop of the Church in the United States (Dr. Tuttle), will share the distinction of seniority among the Bishops of the Anglican Communion still holding sees, having both been consecrated in 1867.

Archdeacon Diggle, rector of St. Martin's, Birmingham, who had been offered the Suffragan Bishopric of Burnley, in succession to the new Bishop of Southwell (Dr. Hoskyns), has decided not to accept it.

The *Times* newspaper of October 26th published an "appreciation" of the Primate's visit to the United States, written by Mr. S. McBee, editor of *The Churchman* (New York). The *Church Times* understands that the Rev. J. H. Ellison, vicar of Windsor, who accompanied the Archbishop of Canterbury as chaplain throughout his tour in America, is writing a special account of it for the December number of *The Treasury*.

A truly extraordinary story has reached London from the Wimborne district, in Dorset, concerning the doings of a shooting party at Lord and Lady Wimborne's country-seat on Sunday week, and which—if true, as there appears every reason to believe—must inevitably tend most seriously to compromise the position of Sir Michael Hicks-Beach as chairman of the Royal Commission on alleged ecclesiastical disorders. Indeed, in view of the apparent unseemly conduct of Sir Michael at Verwood church the other Sunday, it looks very much as if Lady Wimborne has already practically captured the Royal Commission, and is exploiting it at her will in the interests of the Protestant party, particularly her ladyship's own influential section thereof. According to various published statements in the case, it appears that Sir Michael Hicks-Beach was the guest of Lord and Lady Wimborne at Canford Manor, and on Sunday week accompanied Lady Wimborne and other members of the house party to the parish church of Verwood, a village near Wimborne, where the services are rendered to a very considerable extent according to the Catholic ceremonial system prescribed by the Church of England. The service on this occasion was the usual Sunday parish Mass, and there was a full congregation—largely composed of men. It would appear that the devotions of the worshippers were much disturbed by the irreverent behavior of the distinguished visitors from Cranford Manor, one of whom appeared to be taking notes of the service. After the service, Sir Michael invited himself into the choir vestry, and informed the assistant curate, and others present, that he had come at the request of Lord Wimborne to see the church and service as Chairman of the Royal Commission, and requested certain information. The assistant curate thereupon refused to give any information in the absence of the vicar (the Rev. Claude Browne), and so Sir Michael was obliged to yield in having the matter referred to the parish priest.

A later report to the London newspapers from Verwood was to the effect that at 7 A. M. on Thursday last a service of Reparation was held in the church. A score or more of communicants assembled to express their sorrow that the Divine Mysteries should have been profanely used and gazed at on the preceding Sunday. Most of them were men and others who had left their work to be present. Some had come long distances in the grey light of a dark morning, "when at least they were secure from prying and persecuting eyes." The service was that of the Holy Sacrifice, at which all were asked to make an act of reparation for the irreverent behavior of certain strangers on the occasion in question. After the service there was said the latter part of the Litany of Reparation.

Although I may be carrying coals to Newcastle in reproducing the following, yet I will venture to do so. The New York correspondent of the *Daily Telegraph* cabled last night as follows:

"Mr. Pierpont Morgan is sending to Canterbury two big volumes of newspaper clippings, relating to the Archbishop's visit to America. It is a personal gift, and one of great interest."

J. G. Hall.

Never let your hopes stop short of the Eternal Home.—*Sel.*

MISSIONARY WORK IN NEW YORK

How it is Done in St. George's, How it is done in the Bronx

MEMORIAL WINDOW AT ST. MATTHEW'S

The Living Church News Bureau,
New York, November 14, 1904.

There is in New York no closer student of neighborhood and parish conditions than the rector of St. George's Church, and as a consequence the preface to the parish year book, written by him, is always interesting and instructive. The book for 1904 is just from the press, and in size alone indicates the activity of the parish. There are over 250 pages, and two hundred of them are given over to reports of the twenty-five or more committees and societies through which the influence of St. George's reaches throughout the whole city.

St. George's is a down-town church. Not only is it down-town, but it is off the main lines of travel and must be largely dependent for its congregation and support on the people who live in the vicinity of Stuyvesant Square. The neighborhood is gradually changing, and it is therefore but natural that the rector, the Rev. Dr. W. S. Rainsford, should consider these changes in the preface to the year book, and to show their probable effect on the parish and its work.

Speaking of attendance at the services, Dr. Rainsford finds much of encouragement. He says:

"The eleven o'clock service has been better attended this year than for some time in the past, and the severe weather of the winter did not seem to act as a deterrent. The eight o'clock service has neither fallen off nor increased. But I notice a steadily growing tendency to use Sunday, especially in the spring, summer, and autumn months, as a day of rest and rest only. People who used to come to church three times a month, if not every Sunday, years ago, will go to the country three times and to church once. The week-day service certainly shows a tendency to fall off. We haven't got the people who used to live in the neighborhood and were able to come to these services regularly. We are too far away from the manufacturing districts, or from the great stores, to draw to the mid-day service as can Grace Church. I see no sign of discouragement in this, but rather a need that all of our churches should make a careful study of the neighborhood in which they find themselves and do everything that can be done to make a success of the services that especially appeal to the class of people that are reached by them."

Dr. Rainsford deplores the loss of many of his people who have moved uptown and the fact that people of the same class are not coming in to take their places.

"We have crossed off over a thousand names because they have moved far away uptown," says Dr. Rainsford. "In many cases it is difficult to persuade them to allow their names to be taken from the old church's books, and yet it is only right for their own sakes, and for the sake of the churches near which they live, that they should receive and present letters of transfer to these churches. . . . The trying side of this is that as these leave us, the plain people of a like class are not coming in to take their places. They give up their tenement houses because they have risen to better things. Their social status has arisen. As they move out, Jews and Italians move in, and for neither can we do anything. The Italian ought to be reached and can be reached by the Roman Catholic Church. I would engage in no effort whatever to make him Protestant. He makes a very poor Protestant. The Jews, alas! when they leave their own churches, are Atheists."

Continuing his study of the conditions of the people who move away from the old church, Dr. Rainsford notes the fact that they are not as well looked after by the Church as they might be. He says:

"What we need is strongly held and vigorously conducted churches in the Bronx and on the outskirts of Brooklyn; churches that will not wait till the poor people come to them, but will reach out and draw them in. I notice all over the city that many people, moving away from one church to a neighborhood they do not know, find nothing to attract them in that neighborhood, and go to the church they come from pretty frequently at first, then less and less, and gradually cease to go at all. I have followed up a number of my people and I find it a common experience that church-going families have been in a neighborhood sometimes for as many as ten years without receiving one single call from a clergyman. The city of New York still has need of men who are prepared to work as missionaries. You cannot win a metropolitan population by waiting for it to come to the Church. It is the old, plain, simple duty—the Church has to go to it, and I do not know any Church that does this that doesn't succeed. But the Bronx and Brooklyn are full of families that are never called on, by the clergy of our Church at least. It was arduous, house to house visitation that built up St. George's congregation years ago. It is house to house visitation that keeps

it up. Nothing pays better. Nothing in my judgment is more often left undone."

Dr. Rainsford points out the importance of the Sunday School, saying that the way to prosecute missionary work in our great cities is to begin with the children. If the children are reached by well-trained and sympathetic Christian people, the missionary success of the Church so reaching them is assured. Dr. Rainsford, however, considers present Sunday School methods as suffering badly from comparison with the modern public schools, the methods of which have advanced greatly in the last ten years, while the Sunday School has in large measure stood still. He urges the publication of modern Sunday School literature and hopes the Sunday School Commission will be provided with funds that will enable it to undertake the work.

The total contributions of St. George's parish for the year covered by the new year book amounted to $90,886, of which $47,690 was for missionary and benevolent purposes; $22,129 for the support of the church was received from the people through the envelope system, an increase of several thousand dollars over last year. Similar increases were shown in plate offerings and in offerings for parish missions.

A meeting of the General Church Club of the Bronx was held on Thursday evening of last week, Bishop Greer and Archdeacon Nelson being present. There were about sixty representatives of Bronx parishes and missions present and a number of plans were outlined, several at the suggestion of Bishop Greer, for advance work in that section for the Church. Bishop Greer spoke of the immense amount of money now being spent there for the erection of houses and apartments, and the fact that property values are steadily increasing. He said that two things need to be done at once. Existing parishes must be strengthened for the work which is coming to them by the influx of people from down-town neighborhoods, and new sites for churches must be selected at strategic points, purchased and as soon as possible houses of worship erected on them. He praised the work that has been done for Church Extension in the Bronx, but said it must go on and he hoped for the continued cooperation of the Lay Helpers and the Church Club. Of paramount importance, he thought, was the wise choice of sites, and at his request a committee of the Club was appointed to study that phase of the subject.

Another suggestion of Bishop Greer was that in some central location in the borough a building be erected to serve as a sort of common parish house for the Bronx churches. There is now no large meeting place there and the new building should have a large audience room, with club rooms for men and women, committee rooms, and all the features necessary for an adequate Church headquarters. The suggestion was received with marked favor, as there has long been felt the need for some such central headquarters in the Bronx for Church interests. Bishop Greer announced that he has selected a presbyter who will be a general missionary in the Bronx, who will work especially in connection with the Sunday Schools of parishes and missions.

MEMORIAL WINDOW, ST. MATTHEW'S CHURCH, NEW YORK.

On a recent Sunday morning, the great west window of St. Matthew's Church, 84th Street near Central Park West, was unveiled. The window is the gift of Mr. Alfred Gilbert Smith, a vestryman of the parish, in memory of his little son, who died on May 20th, 1903, and the subject chosen for it that of Christ blessing little children. The great size of the field of glass, in height thirty feet and of proportionate width, gives large scope to the treatment of this touching incident, and the artists have made much of the opportunity by balancing the group of children and others about the Saviour with a charming company of angel children gazing down intently upon those below. The coloring is extremely fine, embracing, from the shining brilliancy of the robes of Christ to the subtlest blues and greens above a wonderful harmony of tones. This work is from the studio of Messrs. T. & R. Lamb and reflects great credit upon these artists.

The Church of the Resurrection, formerly known as the Holy Sepulchre, has elected the Rev. Alfred Duane Pell rector, and he began his work there on Sunday of last week. Mr. Pell was formerly in charge of the Archdeaconry mission of the Holy Nativity at Bedford Park. The Resurrection has been without a rector for some months, since the resignation of the Rev. Walter E. Bentley, who left in order that he might give all of his time to the work of the Actors' Church Alliance. The Rev. Dr. Thomas P. Hughes was for many years rector of this parish, but retired several years ago.

A library of Italian books has been installed in Grace Chapel by the Italian Men's Club. It is a circulating library and contains several hundred books, the best Italian works of fiction, history, and general literature. The books were obtained by the Club in Italy and the library will prove, it is predicted, of immense benefit to the families of Italians in the chapel. It was formally dedicated at a meeting of the Men's Club, Tuesday of last week, Archdeacon Nelson making an address in the Italian language.

ADDRESS OF THE BISHOP OF ALBANY.

THE Council of the Diocese of Albany opened its sessions at the Cathedral on Wednesday of the present week. In the Bishop's address he gave his impressions of General Convention. He was especially pleased with the reception accorded to the Archbishop of Canterbury and with the Primate himself.

"Whatever impression he has taken away," he said, "he has left behind him a memory that never can fade, of the simplicity of true dignity, of active and alert comprehension and adaptability, of large minded and liberal sympathies, of an appreciation of our peculiar American needs and character of work, in which, all that carried with it the conviction of his own deep sense of official responsibility, was blended with the charm of personal graciousness and courtesy. He has done much to make good his own words, that 'the relations between the two Churches are not filial or fraternal, but identical.' We all felt sure of the welcome which, as Churchmen, we should extend to him, but I was, I confess, quite unprepared for the way in which he was received generally wherever he went;—in Washington, at the great open air service; in Faneuil Hall, by citizens of Boston, with Henry Higginson, Charles Eliot, and Richard Olney at their head; in the Park Street Church, by ministers of the Evangelical Alliance; and in Harvard University. He seemed equally at home in every place, whether in the great missionary meetings, in the House of Bishops, in the House of Deputies, and in all outside gatherings, saying always the wise and kindly thing, his mouth speaking 'out of the abundance of his heart,' attuned by a sort of natural instinct to every varying occasion."

Next to this he expressed thankfulness at the missionary enthusiasm of the Convention. He thought the new Missionary Canon to be of "very great value and importance." He expressed gratification at the adoption of the Revised Canons, saying that this brings especial relief to him as chairman of the Commission for the past twelve years. An important step taken was the creation of Courts of Review. He commended the vote by which authority was not given for the use of the Revised Bible, expressing himself as satisfied more and more that the Marginal Readings Bible "contains all that there is of the essence of a clear conveying in English of the meaning of the original, and that it saves us from having to speak, and the people from having to hear, much of the jarring crudities of speech in the needlessly innumerable instances of verbal change which the revisers made. If the clergy object to the difficulty of finding the word in the margin, it is only an added reason for doing what Mr. Thomas, of Philadelphia, told the Deputies he always did as a lay reader, namely, reading the lessons over before he read them in the Church. Much painful and irreverent slovenliness and much unpardonable and cloudy carelessness would be avoided if this were done."

He expressed regret at the failure of the stronger canon of Marriage and Divorce, which he had strongly favored, quoting the excellent canon passed by the House of Bishops, and stating that it was adopted by a vote in that House of 51 to 23, while the section as to discipline passed by a vote of 56 to 19. He viewed the vote on the stricter canon in the House of Deputies as signifying almost as much as though the canon had been adopted. The compromise canon finally passed was accepted by the House of Bishops as the best that could be agreed upon by the two Houses. For himself, he felt that "the contentions of the last twelve years have not been unfruitful; that progress has been made toward more stringent legislation; that the advance made in the past warrants hope for the future; that education by agitation must be the watchword of those who believe that only the severe treatment of absolute refusal to allow our marriage service to be used in these cases, will heal and arrest the social disease. An attitude not of discouraged but of disappointed expectation; an attitude not of acquiescence but of expectant determination, is the lesson from this year's result. And unless some-

how 'the moral sewers which we call divorce courts are flushed with the tide of a purifying and cleansing public sentiment' (see Bishop's Pastoral Letter), three years from now will find the demand still stronger for the Church to rid herself from all responsibility for any remarriage after divorce. It is perhaps too strong a word to use, which someone *has* used, that 'instead of the Church regenerating society, society is degenerating the Church.' But really I believe, and I believe it with much sense of shame, that when the time comes we shall be forced to our true position by a public opinion which we have failed to lead and only feebly helped to form. When sound and sane public opinion is outraged to a point of intolerableness, when what is called society comes more and more to feel that dignity and decency alike demand the protection of the children, of the home, of womanhood, yes, of manhood, too, against the disintegration of this increasing laxity, then I believe we, who might have been healers, shall become helpers by clear and strong and final action along the lines of the Bishops' utterance this year. Think what it means as a token of the steady downward result of the relaxation of the old English law, that after fifty years of its operation in the civil courts of England, a writer of much the higher class of modern novels, like George Meredith, should advocate 'terminable marriages,' and urge that marriage be 'only a temporary contract, say for ten years'; to which a woman novelist adds, 'If the *life sentence* is to be abolished, why substitute a sentence of ten years?' Surely, brethren and friends, the time for half-measures has gone by if we are going to tolerate such suggestions as these. The *London Guardian*, in a late issue, says of this, 'The recognition of divorce *a vinculo* and the legalization of remarriage can have only one result, that is, to weaken the Christian idea of the indissolubility of marriage and to strengthen the non-Christian idea of a contract terminable under given circumstances.' 'In some States in America divorce has become a fine art, a local industry. When things have reached this pass the idea not unnaturally occurs that it would be simpler and more effective to make the bond a temporary one at first, rather than to provide elaborate legal machinery for dissolving it.'

"I shall be glad if the hopes of others are better founded than my fears. I am most free to recognize that the change in the votes which adopted this last canon in both Houses was brought about on the ground of opinion and expediency, as it was resisted in both Houses on the grounds of conviction and principle. The first, of course, could be changed by circumstances; the second must in the nature of things be unyielding; but under all, my lasting regret is, that the Church has postponed, please God not lost, her leadership in this great contest."

He argued further for the necessity for absolutely prohibiting any remarriage after divorce during the lifetime of the divorced partner, declaring that the present principle by which a clergyman is permitted to use the marriage service for the remarriage of one certain class of divorced persons "has absolutely failed to impress the Church or the world. Divorces procured by collusion; the sin which would allow remarriage absolutely committed in order to obtain it; divorce secured on other grounds, claimed and allowed upon the assurance that the true cause was concealed although it existed; and failure by reason, of impossibility in innumerable cases, to distinguish between the guilty and the innocent—all this has been going on and spreading."

"Supposing," he continued, "that our Lord did prohibit all exceptions but one in the application of the law of that time to the people of that time, surely there may have, surely there *have* come conditions when the Christian religion and the decencies of society and the dignities of home demand that the Church shall withhold that concession; and supposing that our Lord did not allow it, then the Church is *particeps criminis* with the adulterers and adulteresses in allowing this one opening in the barrier between marriage and concubinage to have spread out into a very floodgate, through which the vile current of multiplied divorces is pouring in such an increasing stream, as to threaten not the sanctity only but the security of the marriage relation. There is something almost like effrontery in the persistent reiteration, like that of the mob of the Ephesian worshippers of Diana, that Christ unquestionably sanctions the remarriage of what is called the innocent party. Critical scholarship has been and is divided upon the question. But more and more the best critical scholarship disputes and denies either the rightfulness of the text in the passage at all, or its interpretation. At any rate it has gone so far that in our Marginal Readings Bible the text is changed in the margin to omit the reference to remarriage. And in what is perhaps the latest and most careful critical edition, 'The Synopsis of the Gospels in Greek, after the Westcott and Hort Text by Dr. Arthur Wright, the vice-president of Queen's College, Cambridge,' this conclusion is reached: 'Our contention is that the Church, perhaps of Alexandria, introduced these two clauses into the Gospel in accordance with the permission to legislate, which our Lord gave to all churches (Matt. xviii. 18). There is good reason for our contention that the exception in St. Matthew is in both cases a later interpolation.' It certainly is presumptuous to claim the monopoly of certainty or of scholarship on either side of this question. I may be, indeed I am, absolutely persuaded in my own mind that the teaching of our Lord and of His Apostles is that marriage is indissoluble except by death. Other people are as absolutely persuaded in their minds that it is dissoluble by unfaithfulness; and alas, other people are persuaded, if not in their minds at least in their wills, that marriage is a contract dissoluble at the pleasure of one or other of the parties to the contract. I cannot but think that in facing this last theory the two other convictions ought to unite and say that the time has come when, acknowledging the difficulties both of interpretation and of authority, Christian men should insist that because of the exigency, the necessity, the hideousness, the horror of American conditions, this American Church should lift up her voice to warn, and hold up her hands to stop, if possible, all further downward progress in this matter of divorce. I believe the time is coming when more general acknowledgment of critical results, and new light through critical study, will compel the convictions of both clergy and laity to recognize, as the real interpretation of our Lord's mind, the whole tone of the New Testament scriptures as teaching that the marriage bond holds until death. Perhaps Almighty God is waiting for that time, when upon the immutable ground of conviction, quite apart from and beside the growing feeling of necessity, the Church shall conform her canon-law to the plain teaching of her Book of Common Prayer, and legislate as she blesses, pronounces, and prays."

CONSECRATION OF THE REV. L. H. ROOTS.

Boston, November 14.

THE consecration of the Rev. Logan Herbert Roots to the Missionary Bishopric of Hankow, China, which took place in Emmanuel Church this forenoon, was a somewhat unusual affair in that it was surrounded with a marked missionary atmosphere, for among the Bishops taking part, four were from the mission fields. In the procession were seven Bishops, as follows: Massachusetts, Rhode Island, Tokyo, Shanghai, Kyoto, Western Massachusetts, and Porto Rico. Also nearly one hundred priests, and fifty seminarians from the Episcopal Theological School, Cambridge. The Bishop of Shanghai was consecrator and the Bishops of Tokyo and Rhode Island coconsecrators. The Bishops of Massachusetts and Kyoto presenting Bishops. Attending presbyters, the Rev. G. F. Mosher of St. John's College, Shanghai, and the Rev. Herman Page of Chicago. Testimonials were read by the Rev. Dr. McCook of Hartford, for the House of Bishops, and by the Rev. Dean Hodges of Cambridge, for the House of Deputies. The Rev. Edward Abbott, D.D., of Cambridge read the commission to consecrate. The Epistle was read by the Bishop of Rhode Island, and the Gospel by the Bishop of Tokyo. The Litany was said by the Bishop of Kyoto. The offerings were given to the new Bishop for work in Hankow. Seven Bishops assisted in the laying on of hands. The sermon by the Bishop of Massachusetts was thoughtful, inspiring, and impressive. He took for his text St. John x. 14-16. He outlined the duties and opportunities of a Bishop and pictured the discouraging conditions confronting missionaries in the far East, and paid a high tribute to Mr. Roots' work in the mission field, emphasizing the fact that the spirit of martyrdom was still alive.

A number of gifts have been presented to Bishop Roots. From his father he receives a Bible especially bound for him in crushed levant, and properly inscribed on the front cover: St. Paul's Society at Harvard gives him his Bishop's ring of gold, on which, however, the seal of Mr. Roots's Hankow Diocese will not yet be engraved, as the design for it has not yet been determined. From the Alumni of the Episcopal Theological School at Cambridge he will receive a beautiful Communion service for use in his Cathedral at Hankow; while the students at the same school will present him with a *Bishop's Agenda*. A beautifully bound Prayer Book is the gift of a personal friend.

More than forty years ago, at a great English school (and in those days that state of things was common), no boy in the large dormitories ever dared to say his prayers. A young new boy—neither strong, nor distinguished, nor brilliant, nor influential, nor of high rank—came to the school. The first night that he slept in his dormitory not one boy knelt to say his prayers. But the new boy knelt down, as he had always done. He was jeered at, insulted, pelted, kicked for it; and so he was the next night, and the next. But, after a night or two, not only did the persecution cease, but another boy knelt down as well as himself, and then another, until it became the custom for every boy to kneel nightly at the altar of his own bedside. From that dormitory, in which my informant was, the custom spread to other dormitories, one by one. When that young new boy came to the school, no boy said his prayers; when he left it, without one act or word on his part beyond the silent influence of a quiet and brave example, all the boys said their prayers. The right act had prevailed against the bad custom and the blinded cowardice of that little world. That boy still lives; and if he had never done one good deed besides that deed, be sure it stands written for him in golden letters on the Recording Angel's book.—*Dean Farrar.*

Helps on the Sunday School Lessons

Joint Diocesan Series

Subject—"*The Mighty Works of Our Lord and Saviour Jesus Christ.*—Part I.

By the Rev. ELMER E. LOFSTROM

THE BEGINNING OF MIRACLES.

FOR THE FIRST SUNDAY IN ADVENT.

Catechism: I. and II., The Christian Name. Text: Is. xl. 10.
Scripture: St. John ii. 1-11.

WITH the beginning of a new Christian year, we take up a new series of lesson-subjects. We are to follow once again in the footsteps of the Master as He went about doing good. Wherever He went, some deed of mercy or of loving-kindness marked His presence. Instead of making a complete study of His life, we are to take, one by one, these mighty works.

There is something of a connection between this first lesson and the Sunday on which we study it. Advent means "coming." Our lesson tells of the very first sign of the actual coming of the King and His Kingdom. There had been other things to lead men to expect that coming at this time. He had been announced and followed, but this was the first time that Jesus "manifested forth His glory."

There is a lesson to be pointed out in the quiet, unexpected way in which the coming of the King was manifested. It was not at the Temple, or in public. It was not even understood by all those present at the wedding feast, as we shall see. It came in the home, when the foundation for a new home was being laid, and at a social gathering. It was a sign of blessing upon these things. It was also a sign of the fact that one way in which the new Kingdom should be made manifest in the world was by the blessed change which it was to make in the homes which lie at the basis of human society, by the introduction of the new law of love.

This first miracle took place at Cana of Galilee, the home of one of the five disciples at this time following Him (St. John xxi. 2). It took place immediately following the call of those men. Cana was about sixty miles, or three days' journey, from the place where John was baptizing. It was not by an accident that they were all there. It was meant to be the beginning of the disciples' training. From the fact that it is said that "the mother of Jesus was there," we conclude that it was the wedding of some near friend or, more likely, of some relative of the Lord Jesus. The way in which the Blessed Virgin gives commands to the servants while the other guests are at the feast, shows that she was one of those in charge.

The occasion of the miracle (vs. 3-5) needs little comment beyond that suggested by the words which passed between Him and His mother. They are not hard to be understood or accounted for, if you remember that the heart of Mary still treasured all the wonderful things which had been connected with His birth and with His life up to this time. She showed that she had a trust in Him, when she told Him of the difficulty. She implied that she knew He could somehow help. His answer is not a harsh one or a rebuke, as it may seem in our translation. It is simply the Hebrew way of saying, "Leave me to myself; let me follow out my own course." "It serves to show," says Bishop Westcott, "that the actions of the Son of God, now that He has entered on His divine work, are no longer dependent in any way on the suggestion of a woman, even though that woman be His mother. Henceforth all He does springs from within, and will be wrought at its proper season. The time of silent discipline and obedience (St. Luke ii. 51) was over." The suggestion of His mother had nothing to do with the working of the miracle at this time. It was entirely independent of that, but at the same time it shows that the time was so ripe for just such an occurrence that she who knew Him better than did anyone else, rather expected it to happen.

The manner of the miracle is interesting (vs. 6-8). The command to the servants was promptly obeyed. After filling the stone jars, they were told to "draw out now, and bear unto the governor of the feast." It seems to be a common impression that the water which was made wine was drawn from the jars. It seems more probable, however, that the water for the two objects was drawn from the same source and that the change was wrought through the different destinations. "That which remained water when kept for a ceremonial use, became wine when borne in faith to minister to the needs, even to the surplus requirements of life." The first drawing showed that the source of the wine was water. But I think that, just as in the miracle of the feeding of the five thousand, there was only just enough, with the twelve little baskets left, to supply the twelve who had been ministering to the rest, so here there was wine for all the wedding guests but no wine in the jars. The jars contained from 16½ to 25 gallons each. For the "purifying of the Jews," see St. Mark vii. 3, 4.

Of the miracle itself (9-11), there is first to be noted St. John's own interpretation of it. He says that it was the beginning of His "signs" (R. V.). It was a sign of His authority. All creation, other than the human family, yield an absolute obedience to the will and word of God. Here in the presence of the men to whom He had spoken with authority, bidding them follow Him, He now gave a sign of the reality of His authority. At His word,

> "The modest water, touched by grace Divine,
> Confessed its God, and blushed itself to wine."

St. John further says that this sign was a manifestation of Jesus' glory. It is a favorite thought with St. John, as you will remember from his first Epistle. He was impressed with the thought that what they saw and heard and their hands handled was nothing less than the manifestation upon earth of the life of the eternal God. He had already in his gospel spoken of the "glory" which they had seen in Him (i. 14). He here shows that that manifestation was something real. If you think of what it was that they saw, when He made the water wine, you will not be surprised that the apostle should feel that they had truly been in the very presence of the Glory of God, as manifested in His only begotten Son.

There is a beautiful lesson of encouragement in the story. The ruler of the feast and the guests drank of the wonderful wine, but they "knew not whence it was." It was the Virgin Mother who knew and loved Him, and the disciples who had believed and followed Him, and the servants who obeyed His words, that "knew." Many men receive the rich wine of blessings from the Divine Giver, and they fail to see anything but that it is better wine than any they have had before. Such are the many men who admit the transformation which Christianity has made in the world, but do not seem to think that it implies any duty of obedience for them. But those who do obey and believe and follow and love Him, see the manifestation of the Glory of God (*cf.* St. John vii. 17).

There is also a lesson of promise to be drawn from the miracle. The change that came over the water is but a type and symbol of the work which He was to do for the world. The change from the poorer to the richer element is typical of the transformation of the common, every-day life of His followers into the life of the sons of God. They may still do the very same acts and perform the very same duties as before, but they are by obedience and love transformed. From the same source others may draw water; the disciple receives the wine of God's blessing. Be careful to make it clear that the way to perceive and receive these blessings is by obedience and faith and love.

Beginning with the First Sunday in Advent, the subject of the Lessons in the Joint Diocesan Series is "The Mighty Works of Our Lord and Saviour Jesus Christ." With the beginning of that series, the Rev. Elmer E. Lofstrom, who has provided these Helps for several years past, will also supply the pupils' lessons, both for younger and for older children, in THE YOUNG CHURCHMAN. While, therefore, the Helps will continue to be adapted to teachers using any of the Leaflets which follow the Joint Diocesan Series, yet there will obviously be a special unity between the pupils' lessons and the teachers' aids supplied by the same author. Special rates will be made for THE LIVING CHURCH in clubs for Sunday School teachers, that the Helps may be placed in their hands. Sample copies of THE YOUNG CHURCHMAN containing Mr. Lofstrom's Lessons will be sent free on application to The Young Churchman Co., Milwaukee, Wis.

KRUMMACHER tells us how a great painter was made, or at least how the revelation of talent came to one who afterward became famous. He says that, when a mere boy, the one who became so distinguished stood once for a long time in silent transport before a painting by the great Raphael, when he suddenly broke out, with joy beaming in his countenance, as though he had just found a treasure, "I, too, am a painter!" He then left the gallery, mixed his colors, and went on until he painted pictures not unlike those which had kindled his enthusiasm.

Benjamin West said it was his mother's kiss that made him a painter. Martyrs were made, so the records tell us, by witnessing men and women burning at the stake. The constancy of the saints in their sufferings wrought conviction of the truth of the religion which could produce such fortitude and give such triumph in the hour of death.—*Selected.*

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

ANOTHER CRY FROM ARMENIA.

To the Editor of The Living Church:

I AM sure that your readers have not yet forgotten the letter of benediction from our venerable Catholicos at Etchmiadzin, in which his Holiness thanked his "dear people in America" for the help they had given him by sending something over $7,000 for the needy brethren in Russian Armenia. Now another cry for help comes from across the water, and this time it is from Turkish Armenia. The Bishop of Daron asks aid for about 20,000 people. Archbishop Saradjian's letter will give a very little idea of the conditions existing in the afflicted districts. Here is the letter:

"Worcester, Mass., Oct. 17, 1904.

"*To the Armenian People in America:*

"The outrages which have recently occurred in the districts of Moosh and Sassoun are well known to you, therefore, for my part, I find it unnecessary to make a long story of it. But I will give here part of a heart-breaking letter from the Bishop of Daron (Moosh):

" 'There are from 15,000 to 20,000 poor and needy people, among them many orphans and widows, every one of whom is in need of help. They are looking not only for plain food, but for clothing, shelter, and bedding, that they may be able to give their little ones rest during the night, and care for the sick and suffering during the day. Every day crowds of needy and helpless people are coming to us with broken hearts and tearful eyes, imploring us for aid. And it is on their behalf that we appeal to you, and through you, to the tender hearts and kind feelings of the people, and ask you to knock at the door of their sympathy in regard to this unbearable poverty; for all these hardships can be lessened by the loving gifts of others.'

"It is with such words as these that the Diocese of Daron is appealing to you through this Diocese, and we will not try to add one word to the pitiful wail which comes from the Fatherland; but we wish to announce to you that we have opened a collection for our brethren in Sassoun and vicinity, and we would ask you to send your offerings to this Diocese. As our people in America have done their duty in every work of beneficence, we feel certain that in the present case of humanity and patriotism they will not be deaf; therefore, giving you our blessing,

"We remain in prayer,

"Hovsep Saradjian,

"*Archbishop of America.*

"P. S.—In addition, we would say that the Diocese has the safest means of forwarding the gifts to their destination at once. During our absence, the collections should be sent to the Rev. Arsen Vehouni, 65 Laurel St., Worcester, Mass."

My idea in giving this letter to the public is to show again to your readers how often our hard-working people in this country are called upon to help their afflicted brethren in the Fatherland. As there is no end to Turkish barbarity, there will be none to the call for assistance. If any of your readers should feel it a Christian duty to send such offering as he may, I am sure it not only will awaken a deep gratitude in the hearts of these sufferers, but will also be rewarded by the Heavenly Father.

K. G. Marcarian.

175 Broadway, Taunton, Mass., Nov. 6, 1904.

INEQUALITIES OF THE APPORTIONMENT.

To the Editor of The Living Church:

I WISH to enter my righteous protest against the unjust discrimination of apportionment of parishes by the Board of Managers in the Diocese of New Jersey. I take this Diocese because it is my own. In the "Annual Tables of Contributions" which the D. and F. Missionary Society has just published, a copy of which reached me this morning, I find that my parish of 51 communicants is assessed $50.12, or nearly one dollar a communicant. At the time, thinking that all assessments were in proportion throughout the Diocese, I said nothing, although it was a very heavy burden for us to carry. I made strenuous efforts, however, to raise the sum, for I felt that the Church, which is my mother, had ordered it, and I succeeded in raising $44.20, or $5.92 less than the assessment. Now, I find that there are a large number of parishes, including the big city parishes, that are assessed only 50 cents a communicant or thereabouts. I have written the Board of Managers, asking why this discrimination is made. I can see nothing fair or equitable in it, and until it is satisfactorily adjusted, I do not propose to pay any more attention to the apportionment system, but will send to worthy missionaries, on our own hook, what we can raise, which, I trust, being voluntary, will exceed our present assessment. St. Mary's-by-the-Sea is not the only parish in this Diocese unjustly assessed; but whether other rectors complain or not, I, for one, do not propose to compel (for it *is* compulsion) my people to do twice as much as the large proportion of the communicants of this Diocese are compelled to do.

I venture to say, that the reason of this discrimination is that the Board of Managers, knowing that the coast parishes have large summer congregations of wealth, imagine that they will get more by making their assessments heavy, but it won't go here. We have as hard a struggle as any other parish, and there is no reason why we should be compelled to pay more in proportion than other parishes. I trust that this may bring about a discussion which will result in a fair adjustment of the apportionment.

Harry Howe Bogert, *Rector.*

Point Pleasant, N. J., Nov. 8, 1904.

PEACE IN THE CHURCH MILITANT.

To the Editor of The Living Church:

I MUST express the pleasure with which I have read your article under the heading "All Saints' Day," in your issue of October 29th. It is a bidding to peace. You say truly, "The Church Militant is working onward and upward to the Church that knows rest, peace, and holiness."

But can we not realize more of these while we abide here? Is it necessary that the Church Militant must be so pronounced? That the sneer of the world, "The Church is never at rest or in peace, always quarrelling about something," should be so justified?

Now it seems to me, and this induces me to write this article, the day is especially favorable to an effort for peace. The questions that have been agitating the Church are at least for another triennium in subsidence. The Church has sat down on the change of name. The Convention has emphatically said "No" to the asking for liberty to put the Revised Version on the lectern, displacing King James. In Divorce legislation more has been accomplished than could have been expected. The old straw has been threshed over until it begins to have an unpleasant odor. And as to other matters, General Convention has disposed of them after its manner when it is puzzled what to do—referred to the next Convention.

Let us have a season of "square" peace. We want it for work. We have had a grand revival of the Missionary spirit. But it has been localized in Boston, and though Boston is "the Hub," it is not the whole Church. The spirit that has been aroused there must be diffused until it is bringing forth money and prayers from ocean to ocean. We have a vast abundance of Church machinery that needs to be brought into action in parishes and Dioceses.

"The State of the Church" three years ago made some of us tremble lest we were losing ground. I hope this time it has told another tale. But we have been getting lower in the scale. We are only the tenth body in the denominational rank.

You must excuse me, Mr. Editor, for reminding you that if we are to have this good time of earnest, peaceful work, we must have a subdued Church press. The Church press is the battle ground of the Church. The Living Church is a party paper, and a party must always be in a fight. You stand for extreme ritual, and you have won your victory. No excess of ritual, no borrowing or stealing from Rome, can hinder elevation or influence in the priesthood. Bishops, Standing Committees, Dioceses, all yield to the inevitable.

The last bulwark in the Canon Law has been swept away. You can afford to rest in your vigorous contest. Let us hope your able paper will be true to your sentiment in reference to the Church "never being at rest or in peace"; "it seems so unworthy of the Church which is the body of Christ."

George D. Gillespie.

Manhood is an ideal. God made man in His own image, and by just so much, therefore, as man falls short of expressing the God-like, he must fall short of a true manhood. It is because our realization is so far short of the ideal man, that we need so often to speak of man with qualifying adjectives. We hear of little men and great men, men mean and generous, energetic and lazy, false and true. But St. Paul finds it sufficient to say, "Quit you like men."—*Selected.*

The Benedictine Monks of Painsthorpe Abbey

By John G. Hall

INNOCENT III., Bishop and Patriarch of Rome—Frederick Temple, Archbishop of Canterbury, Primate of All England, and Metropolitan.

Now, it may be asked, why are the names of these two former occupants of the ancient and illustrious sees of Rome and Canterbury, who as men were probably so dissimilar in most respects, here associated together? Well, because of the essential similarity, as I take it, of certain momentous official acts of those two Pontiffs in relation to the Revival of the Religious Life for men in the Churches of Rome and England during their respective Primacies.

It was, we know, Pope Innocent III. who gave his special sanction for the establishment of the Order founded by St. Francis of Assissi—that of the *Frati Minores,* and, to his everlasting credit (though probably the fact is not as yet generally known), it was the late Archbishop of Canterbury, Dr. Temple, who gave canonical institution to Abbot Aelred Carlyle's Benedictine Community of Brothers, now settled on Lord Halifax's estate of Painsthorpe Hall, in the parish of Kirby Underdale, Yorkshire. In passing, it is further interesting to note that the Benedictine Nuns, formerly of Twickenham, and now living at Malling Abbey, Kent, who were among the first to revive the O. S. B. in the Church of England, also came into existence as a Community under the sanction of the authority of the late Primate, Dr. Temple, when Bishop of London.

Abbot Aelred first became actually connected with the Order of St. Benedict in the London Diocese in 1893, when, being then a young medical student, he was admitted into a Band of Oblates of St. Benedict in Father Nugée's chapel at Walworth, S. E., under the style of "Brother Aelred."

But, now, before going on any further into the beginnings of the Reverend Father Abbot's career as a Benedictine Religious, let us look back a moment to the singularly striking adolescent period of his life. It appears from the very interesting "Notes on the History of the Community," in the current initial number of the Painsthorpe Community's quarterly magazine, *Pax,* that it was in his father's library that Abbot Aelred Carlyle (of the same family, by the bye, as the "Sage of Chelsea"), when a mere lad of twelve years, came across a book, Fox's *Monks and Monasteries,* from which he first consciously received the impulse which has ever since been the sublime and master motive of his life. "Marcellinus," one of the Benedictine Brothers of Painsthorpe and who writes the "Notes," says: "'*In angulo cum libro,*' the longing sprang up, never to die down again, but to strengthen as years went on, till it became more and more clear to him that he was called to live the Benedictine life. He cherished this aim through his school life, and, when in 1892, he began his medical studies, his mind was still set on the Religious Life, with a definite attraction to the great Order of St. Benedict."

In the same year the hope of attaining his desire came quite unexpectedly to him, through a seeming accidental visit to the Benedictine Nuns at Twickenham, now (as stated above) at Malling Abbey: "The visit was great in its consequences—for it made him realize for the first time that as the Benedictine Rule for women had already been revived, so it might be also restored for men. A door of hope was opened to him." The Chaplain of the Nuns was licensed as such by Bishop Temple, and he was also the Superior of a Band of Oblates of St. Benedict, consisting of six young men, who were making experimental tests of the Benedictine Rule, with a view to forming a Community, if they found they had vocations. It was into this Band Aelred Carlyle was admitted (as we have already seen) by the Superior in 1893; and now we will proceed with his career as an Oblate of St. Benedict.

The Band had but a short life, and it was dissolved by the Superior: "But in the meantime Brother Aelred, with the consent of the Superior, had gathered ten young men round him at Ealing (where he was living), and he was elected Superior of the new Band of Oblates. They hired a room over a fish shop, in which they could meet for such offices as they were able to say together, and the solidarity thus formed enabled them later on to rent a whole house at Ealing [a West London suburb], where they spent as much time as possible, meeting there for devotions and mutual help; coming to stay there as their various occupations allowed." This "*quasi* Common Life" at Ealing lasted for two years (*i.e.,* till 1895), during which time, besides testing their Vocations, they were engaged in practical parish work: "A second centre of Oblates was formed at Chatham [near Rochester in Kent], having the same object in view; and both found a warm and sympathetic friend in the Reverend Mother at Malling Abbey; the young Oblates were always welcome, and there they held their annual Chapters at Pentecost. Never can the kindness of the Reverend Mother at this early stage of the history of the Community be forgotten." In 1895, a like-minded friend, who was living in the Isle of Dogs (East London), asked Brother Aelred to join him there: "A house was ready, the opportunity for combined action and devotion was offered; this he was resolved to accept for himself, and very anxious to see who among the Oblates was willing, ready, and able to devote himself definitely to the Religious Life there."

So, at the Whitsuntide Chapter of that year at Malling Abbey, Brother Aelred gave an address to the Oblates (of which a *précis* is given in the "Notes"), wherein he set forth the full scheme that filled his heart. He ended his address by this fervent appeal:

> "God has called each one of you, oblate brothers, to decide now whether you will at once for all time take up your Cross and follow Christ, embrace the life of the Active or Contemplative Religious, that you may each in your sphere of work do the Divine will of your Father; or whether you will throw off the Habit of St. Benedict and return to the life of the world. . . . . Brothers! be up and doing. Here is work to your hand. Be careful how you trifle with it. Do you think you can put aside the decision for a time, because you have not the courage to face it? No! Decide now! 'Now is the accepted time.' . . . ."

The address, we are told, was received in silence—"then one by one they stood up and made excuse—and Brother Aelred was alone."

It was in 1893, at the time Aelred Carlyle first became an Oblate of St. Benedict, that the late Archbishop of Canterbury, Dr. Temple, then Bishop of London, became acquainted with him and his lofty scheme of life, his lordship being the Patron of the Band of Oblates to which Brother Aelred belonged. Five years later Dr. Temple, who had now been raised to the Chair of St. Augustine, gave his special authorization for Brother Aelred's Religious Profession under the strict observance of the original Benedictine Rule. While, finally, in June, 1902—the year of the late Primate's decease—that Most Rev. Prelate, in compliance with a petition from the Community of the Brothers of St. Benedict which Brother Aelred had gathered round him praying his Grace to sanction the election of Brother Aelred Carlyle, founder of the said Community, to be their Abbot, solemnly approved and signed the Canonical Election of Brother Aelred as first Abbot of the Community. This Charter, which (with the special permission of the Reverend Father Abbot), is here represented along with other illustrations of interest in connection with our subject, is naturally among the most cherished possessions of Painsthorpe Abbey.

At the time of the election of Brother Aelred as Abbot of his Community, in February, 1902, these Benedictines were living on the little island of Caldey, just off the coast of South Wales, and near Tenby; shortly afterward, through the kind and pious liberality of Lord Halifax, the Monastery was removed to Painsthorpe Hall, Kirby Underdale, fifteen miles east of York, and reached by railway from Stamford Bridge (7 miles), a station on the North Eastern.

Painsthorpe, to which is attached a garden (which promises to be productive) and some thirteen acres of pasture land with farm buildings, is an early Victorian country house of a plain but substantial type; and stands embosomed in trees in sight of the village church, just across an intervening dale and brook. The house, though not a particularly large-sized one, appears to be sufficiently commodious to hold the present numbers of the Community, which are seventeen. A chapel has been added to the house, the building materials, and also part of the

labor, being the generous gift of the noble owner of the estate.

Thus, since March, 1902, this obscure little village in the East Riding of Yorkshire—Kirby Underdale—has happily possessed an institution absolutely unique in all rural or urban England—viz., an English Catholic Monastery of the Benedictine Rule. Here, in the year of Grace, 1903 (wrote "Marcellinus"—before he joined the Community—in his singularly interesting pamphlet on *A Benedictine Revival in the Church of England,* with a "Foreword" from the pen of Lord Halifax), in this remote Yorkshire village, might St. Benedict recognize a Religious House, in which his love and devotion still lived on:

"He would find his Rule of A. D. 524 a living, working Rule in A. D. 1903—still virile after 1,378 years. He would see the Habit familiar to him; he would hear the self-same Offices sung at the Hours, to the ancient Plain Chant; he would see the same quiet, dignified ritual in choir; he would note the same simplicity in all the details of Benedictine family life—in diet, in bearing, in wise restraint of speech—the same diligence and sense of responsibility to God for His rich endowments of mind and body—all brought into subjection to the Law of Christ—a community imbued with the spirit of their founder, filled with his quiet earnestness, steadied by his gravity, and impelled, as he was, by the same motive-power, 'The love of Christ constraineth us.'"

The "daily round" of monastic life at Painsthorpe (as graphically depicted by "Marcellinus") consists, first, of the singing, at 2 A. M., of the Night Office (a service which lasts from one and a half to two and a half hours). Then the Brothers have a short rest, till 6 A. M., when they meet again in choir to sing Prime, after which each Brother puts his "severely plain cell" in order, by which time the hour of Terce has come. Then follows "Pittance," a frugal breakfast of porridge, bread, and coffee, taken standing, and occupying less than ten minutes. At 7:45 A. M. all settle to their various occupations—"some to the kitchen and refectory—some to tend the poultry and live-stock—others repair to the work-rooms, where they do excellent embroidery, and fashion Church ornaments in metals, themselves providing their own designs." From these two rooms come the main source of income: and the writer suggested that all who desire to see this revival of the Religious Life for men in the Church of England firmly established, and spared the dangers of a precarious existence, can give substantial proof of their sympathy by sending orders to the Brothers.

Then there are others who are busy in the garden, which occupies about an acre of land, "and promises to contribute the larger part of the plain fare that the Benedictine Rule permits (for no meat is allowed, save in sickness)." At 11:45 A. M. the Brothers again resume that which is "preëminently the *'Opus Dei,'*" and Sext is sung, followed by dinner, during which (as during all meals) "silence reigns, save for the voice of the Reader." Then comes "Meridian" (a *siesta* for an hour), till 2 P.M., when Nones is sung; after which each takes up his work, as in the morning, till 4:30, when Vespers follows. After this there is a short space for Private Devotion, until supper at 6 P. M. Thus far throughout the day, "strict silence is kept, and it is only relaxed for an hour, when from 6:30 to 7:30 P. M. the Brethren meet in the Common Room or Garden, for cheery and brotherly intercourse." At 7:30 Compline is sung, and then all retire to their cells, "till the matin bell once more summons them to begin again their happy service of love."

"Marcellinus," in the same pamphlet, then goes on to tell us of the "Monks' Sunday"—which must surely tend to make Sunday Observance at Kirby Underdale much more ideally perfect a thing than what it is, alas! in most of our English villages:

"On Sundays they come into closer contact with the village folk; for at 7:30 A. M. they wend their way down the valley across the brook, to the village Church for the Holy Eucharist, at which one of the monks serves the rector at the parish altar. At 9:30 A. M. the abbot holds 'The Catechism' for the children. At 10:30 A. M. the monks, with six men of the village form the choir for the sung Eucharist, one of them serving; then they return to Painsthorpe for dinner."

In the afternoon they go for a walk together through the fields and lanes, the parish priest invariably going with them, till Vesper time at 3:30 P. M. At 6:30 P. M. the Community again forms part of the choir at Evensong in the parish church; before which one of the Brothers takes a Bible class at the rectory-house, attended by all the farm lads in the parish:

"This connection with the parish church is an indication of the happy and hearty relations existing between the rector and the parishioners, and the brethren. 'The utmost good will prevails, and in case of sickness the services of the abbot (who is a medical man) are eagerly sought after, and gladly rendered. 'Please, Father, will you come and see So-and-So?' is a question which continually brings him across the threshold of many a house in Kirby Underdale."

But in our England of the twentieth century, when (and vastly more than when John Keble composed this saying) "the busy world a thousand ways is hurrying by," the question is sure to be asked, What is the *raison d'être* of such a semi-contemplative Community as this of the Benedictines of Painsthorpe? And the answer "Marcellinus" gives, is that the work of the monks is "most practical and fundamental." It naturally presents itself (he says) under two main aspects—"(1) the *Interior* work, and (2) the *Exterior* work: and of these the first is of far higher importance; for in proportion as they *become* what God designs them to *be,* they will be able to *do* what God sends them to *perform. Being* is higher than *doing.*" With respect to the Interior work, (a) before all things their aim is "the Life of Personal Living Union with God." (b) As a fruit of this Personal Union with God comes naturally the longing that all may come to know and love Him, "and therefore *Continual Intercession* goes up to His Throne in union with that of the great High Priest Himself, not only at the Divine Office, but also in their private devotion." (c) That this Union and Intercession may not be endangered, the Brothers constantly strive to attain to complete Self-Discipline, in order that they may serve God "in that true calm and tranquility which St. Benedict placed in the forefront of his Rule, and is summed up in the motto of the Order, *'Pax.'*"

Coming now to the Exterior work of the Community, for this there is, we are told, "no restless eagerness, but at the same time, from it there is no shrinking." Whatever work God sends them to do, is taken up with quiet and glad alacrity. (a) So far, He has given them *Teaching* to do (as has already been mentioned), as, *e.g.,* "The Catechism" for the village children, the Bible Class for the farm lads, and the training of the parish choir. Later on (it is added) He may extend this further, and entrust them with *A School for the Sons of Poor Clergymen.* (b) *The Care of the Sick* in the village "already brings the Abbot into close touch with the suffering." (c) *The Poor are fed* at the Monastery—"none who ask for food are ever turned away." In 1902 some hundreds received a dole of cocoa and bread at a cost of about £15; this sum being given to the Community for that year by their good friend, Mr. H. C. Richards, K.C., M.P., "the poverty of the Monastery prohibiting it as yet from bearing the expense." (d) So far as house room permits, the Abbot and his brethren "gladly offer *Retirement for busy people,* receive guests who wish for a time of spiritual repose and refreshment." (e) In another way, also, does the Community touch those outside: "It has associates who are attached to the Order and are known as *Oblates.* 'Men living piously in the world offer themselves to God and the Order of St. Benedict, and promise conversion of manners according to the instructions contained in the Rule of the Holy Father. These Oblates, although they do not feel themselves called to make vows, yet seeking holy obedience and self-renunciation, desire to be associated in some way with the work of the Monastery. . . . The names of the Oblates are inscribed in the registers of the Monastery, and they become partakers of all the spiritual goods of the Community in life and death.'" (f) *The Dedication and Employment of Individual Talents* to the honor of God: "The Church Embroidery and Metal work which is sent out secures not only the support of the Community, but also provides vestments and ornaments for the service of God fashioned with pure motives." (g) It is also most gratifying to know that utmost pains are taken on the part of the Painsthorpe Community in the *Study of true Plainsong;* "so that in time, as numbers and efficiency increase, it may be that the *'Schola Cantorum'* at Painsthorpe may do something to regain for the exquisite beauty of the ancient melodies of the Church the place they deserve on historical, artistic, and devotional grounds." (h) One of the Brothers is skilled in *Printing,* "and only bides his time and the needed outfit, to set on foot this department of usefulness and support."

Since the issuing last year (for private circulation only) of the pamphlet, whose contents have been so largely drawn upon in the preparation of this article—*A Benedictine Revival in the Church of England,* and, in fact, only quite recently, the Benedictine Community of Painsthorpe has undertaken an entirely new, and (as it must appear to all) immensely important, branch of work in the further realization of its deeply sanctified aim to be an Active as well as a Contemplative body of Religious. The Reverend Father Abbot having understood that

[*Continued on Page* 96.]

A GROUP OF THE COMMUNITY. PAINSTHORPE.
AELRED CARLYLE, ABBOT OF PAINSTHORPE.
COPY OF THE CHARTER SIGNED BY ARCHBISHOP TEMPLE
THE CALVARY. IN PAINSTHORPE GROUNDS.
SOME OF THE MONKS AT THE FARM PAINSTHORPE
PAINSTHORPE IN SUMMER.

SCENES CONNECTED WITH THE PAINSTHORPE COMMUNITY OF BENEDICTINES OF THE CHURCH OF ENGLAND.

Some Books for the Holidays

FROM "SWEET PEGGY," BY LINNIE S. HARRIS.
[By courtesy of Little, Brown & Co.]

SOME NEW FICTION.

VIEWED BY THE REV. FRANK A. SANBORN.

SWEET PEGGY, by Linnie Sarah Harris (Boston: Little, Brown & Co.) is a pretty summer story of love and music, written by one who has lived all her life in Maine and who thoroughly appreciates the charm of rural life in New England. The story is a simple little love tale; but it is sweetly told and is attractive. The little musical themes at the heads of the chapters are a feature.

The Private Tutor, by Gamaliel Bradford, Jr. (Boston: Houghton, Mifflin & Co. Price, $1.50), is the author's first novel, although he has been writing for the *Atlantic Monthly* for some time, and has issued a volume of essays, entitled *Types of American Character.* The writing is very clever, and the plot of the story, though simple, is interesting and well sustained. The scene is laid in Rome, which gives a quaint background to the essentially modern incidents.

The Gray World, by Evelyn Underhill (New York: The Century Co.), is a quaint story of a lad from the slums of London who dies at the age of ten in a hospital. He finds himself lonely and earth-bound in the "gray world," and is allowed to be re-incarnated, this time as the son of a wholesale tailor living in a suburb of London. He remembers his former existence, and strives to live on a higher plane so that when he dies again he may rise above this world to a heavenly life. He is looked upon as "queer" by his people; but he struggles upward through various experiences and ends his quest in a sort of hermit life. The story is well told and has a good moral underlying it. The book is quite out of the common run of novels and is well worth reading.

The Soldier of the Valley, by Nelson Lloyd, is a reprint of a story from *Scribner's Magazine* that is well worth preservation in this more permanent form. The pictures of rural life, apparently in western Pennsylvania, are life-like, and the character drawing is masterly. The plot is well worked out and the conclusion, although unusual, is logical and inevitable.

Manassas is termed "A Novel of the War" by the author, Upton Sinclair (New York: The Macmillan Co.), but it is hard to understand why the author thus describes it, for it seems to have few characteristics of a novel. It is, however, written extremely well, and gives one an excellent idea of the Northern and Southern points of view before and during the Civil War. There is absolutely no love story in the whole book, which detracts seriously from its interest—particularly as a novel.

UPTON SINCLAIR, AUTHOR OF "MANASSAS."
[By courtesy of The Macmillan Co.]

We have seldom read a novel so altogether charming as *The Wolverine,* a Romance of Early Michigan (by Albert Lothrop Lawrence. Boston: Little, Brown & Co.), the scene of which is placed in the early days of Detroit. It is the story of the love of the Puritan New Englander, Perry North, and a beautiful French Roman Catholic, Marie Beaucoeur. The struggle between love and religious conviction is well worked out, and the reader is glad when love finds a way to reconcile the religious differences. The description of life in Detroit, just before the boundary of Ohio and Michigan was settled, is very attractive. The character of Father Richard, the Roman priest, is beautifully drawn, and his death is one of the strongest episodes in the novel. The whole story is well told, the interest is sustained to the end, and on the whole, the novel is the most interesting which has come into our hands this season.

MORE FICTION.

BY FLOYD D. BROOKS, M.D.

NOW has "Cousin Barbara" rendered a boon to humanity in a "Wonder Book," which reproduces some of those whom we met in company with Lavinia Dorman in *The Whirlpool People.* (*The Woman Errant;* being some chapters from The Wonder Book of Barbara, the Commuter's Wife. With illustrations by Will Grefe. New York: The Macmillan Company. Price, $1.50.) The twins are somewhat in the background this time, or are they in mischief, to appear in the next book? But Sylvia Latham, now matronly and beautiful, with her dear Professor Horace Bradford, grown stouter; dear Mrs. Bradford as meek as when she rode to worldly Mrs. Latham's door to humiliate that lordly lady by sheer sweetness; Dr. Russell, wise and tender—all these, such clear types of the best in men and women, are now clearly used as contrasts to the "Woman Errant." The book is an illumination of the problem which so many are seeking to solve among women to-day. But it is far from being a treatise; it is as full of humor and laughter as one could wish. The impossible Mrs. Jenks-Smith, newly widowed, furnishes comedy enough for the most despondent, while Sukey and Aunt Lot's brood help to keep the fun going. It is an excellent story written in a most engaging style, having an excuse for being written and a ready made audience, which will welcome the new venture of the author of *The Garden of a Commuter's Wife.*

Turning for romances to the frozen North, one has from the pen of Mr. Harris Burland a record that might have been a history of certain friends of his who returned to the pole after a most marvellous escape from there at a date preceding the beginning of this story. (*The Princess Thora.* By Harris Burland, author of *Dacobra,* with illustrations by Cyrus Cuneo. Boston: Little, Brown & Co. Price, $1.50.) Rider Haggard has done some "discovering" in his day, at least in his books, and the author of *The Princess Thora* has written as exciting a tale of adventure as the earlier romancer wrote before him. The plot is intricate, as a plot should be, and the illusion is perfect to the final page, which closes with everybody happy.

A Forest Drama, by Louis Pendleton (Philadelphia: Henry T. Coates & Co. $1.00), deals also with the wilderness, but of a less remote one than the preceding. An orphan girl, returning to a north-

ern Canadian lake, finds her friends scattered, but finds instead a lover and the regulation villain. An abduction, the pursuit and rescue through long days of peril and among interminable lakes and rivers, keep the reader's interest to the end.

Kate Douglas Wiggin brings us this year a new volume of the same interest which attaches always to her writings, though this year assisted by three collaborators. (*The Affair at the Inn.* By Kate Douglas Wiggin, Mary Findlater, Jane Findlater, and Allan McAulay. Boston and New York: Houghton, Mifflin & Co. Price, $1.25.) The risk of almost certain defeat that the authors take in the retelling from the four view-points of the same episode is worthy their skill, and no one wearies of it; but we should advise few authors to attempt it or to repeat it. These come off "by the skin of their teeth" only.

"HE FOLLOWED HER EVERY MOVEMENT WITH A GRAVE AND CONTEMPLATIVE EYE."

FROM "A FOREST DRAMA," BY LOUIS PENDLETON.
[By courtesy of Henry T. Coates & Co.]

FICTION VIEWED BY OTHERS.

A Pioneer Doctor. A Story of the Seventies. By Elizabeth Porter Gould. Boston: Richard G. Badger, The Gorham Press, 1904. Price, $1.50.

The story of a Boston girl, who, in spite of objections and ridicule, studies medicine and surgery, and goes out as a missionary to Arabia. The girl is a "liberal" Christian, and the story is preachy and polemical.

Susan Clegg and Her Friend Mrs. Lathrop. By Anne Warner, author of *A Woman's Will*, etc. 16mo. Price, $1.00.

The five stories gathered into this volume are amusing country tales, in which the same characters appear, and in each of which there is amusement enough to warrant the certainty of laughter and enjoyment. Four of the stories have appeared in the Century Magazine.

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FROM "THE AFFAIR AT THE INN,"
BY KATE DOUGLAS WIGGIN AND OTHERS.
[By courtesy of Messrs. Houghton, Mifflin & Co.]

NEW BOOKS FOR CHILDREN.

AS VIEWED BY THE REV. J. G. H. BARRY, CANON OF ST. PAUL'S CATHEDRAL, FOND DU LAC, WIS.

FOR OLDER GIRLS.

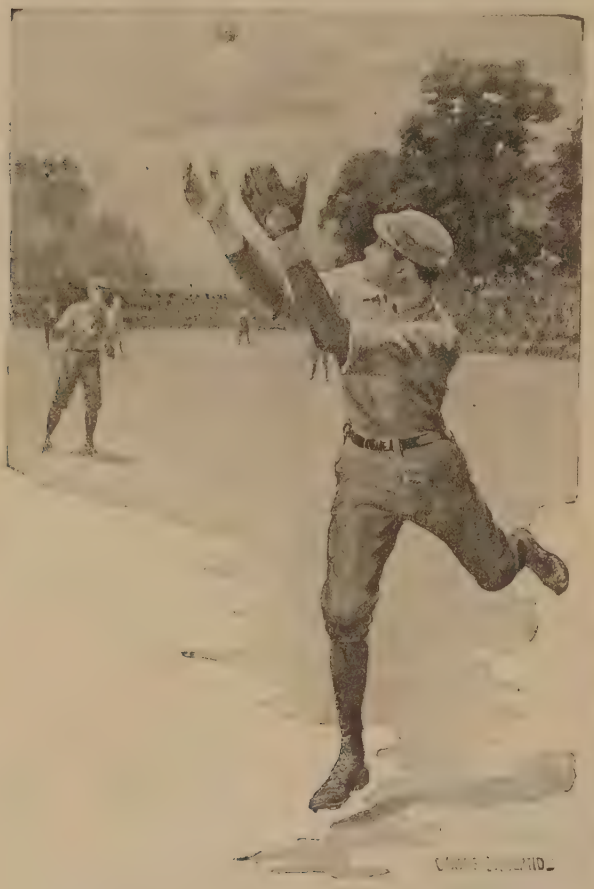
WE remember *Little Betty Blew*, as one of the successful stories for younger readers of last year. Betty's career is followed this year in *A Lass of Dorchester* (by Annie M. Barnes. Illus. By Frank T. Merrill. Boston: Lee & Shepard. $1.25). The scene is in South Carolina at the opening of the eighteenth century. The story is not swamped by historical detail, but is well made as a story. The characters, especially of Betty and her father, are well drawn and there is plenty of life and movement to hold the interest. Old friends, too, meet us in *Nathalie's Sister* (by Anna Chapin Ray. Illus. by Alice Barber Stephens. Boston: Little, Brown & Co.). Peggy is the center of interest this time, and we confess to liking Peggy better than Nathalie. The point of Miss Ray's work is that it is alive. It is full of wit and bright dialogue. Perhaps people are not quite so continuously bright in real life, but we wish they were. Familiar, too, is Helen Grant (*Helen Grant's Friends*, by Amanda M. Douglas. Illus. by Amy Brooks. Boston: Lee & Shepard. $1.25). Helen represents the strenuous life; the girl who makes sacrifices to duty and has a hard time but ultimately succeeds. The book is well written—if you like that kind of book.

The "Randy Books" have an established reputation by this time, and it is unnecessary to do more than note the latest of them. (*Randy's Good Times*, by Amy Brooks. Illus. by the Author. Boston: Lee & Shepard. $1.00). Randy is grown up now, and a center of a pleasant social group. Another book of strenuous life and sacrifice to duty is *An Honor Girl* (by Evelyn Raymond. Illus. by Bertha G. Davidson. Boston: Lee & Shepard. $1.25). The Honor Girl has to forego her college career because of the reverse in fortune which is familiar in stories of this type. It is a story of brave facing the hard side of life, with the usual result. Carrie M. Barnes has given us another story of Carolina in Colonial times. An Indian and Spanish attempt on the colony serves as a background for the story, which turns upon the petty jealousy of two boys for their cousin. It is a well-told story, with well-touched local color and plenty of adventure. (*The Laurel Token: A Story of the Yamassee Uprising*, by Annie M. Barnes. Illus. by G. W. Picknell. Boston: Lee & Shepard. $1.25).

FOR OLDER BOYS.

The Boy Courier of Napoleon: a Story of the Louisiana Purchase (by William C. Sprague. Illus. by A. B. Shute. Boston: Lee & Shepard. $1.50) opens with the battle of Hohenlinden, in which the hero, a drummer-boy in the French army, distinguishes himself. He is brought to the notice of Napoleon, and is employed by him on a confidential mission to Louisiana. Adventures with pirates and the blacks under Toussaint L'Ouverture and a ship-wreck interrupt his journey, but he arrives in Louisiana in time to witness the surrender of that province to the United States. The life of the President of the United States is full of picturesque incidents, of which Mr. Stratemeyer has taken full advantage. (*American Boy's Life of Theodore Roosevelt.* Boston: Lee & Shepard. $1.25). The President's life and public career are identified with what is undoubtedly a most important epoch of the development of our country: and both the personality of the man and the events of the time are well set before us in this book, which will prove both interesting and useful to American boys. In a new illustrated edition we have *Joel: A Boy of Galilee* (by Annie Fellows Johnston. Boston: L. C. Page & Co.). It tells of the life of a boy in the time of our Lord, and brings before us the Gospel story from the boy's point of view. It is well and reverently done, setting the time clearly before us, a very good introduction to the life of Christ. Richard the Lion-hearted and his crusade is pretty well covered ground and does not lend itself readily to fresh treatment. Yet *With Richard the Fearless: A Tale of The Red Crusade* (by Paul Creswick. New York: E. P. Dutton & Co. $1.50) is a lively and interesting story upon the old theme. The interest centers in a boy who accompanies the Crusader and undergoes marvellous adventures. This boy discovers himself to be the son of Rich-

ard, but, for love of a lowly maid, keeps the discovery to himself. The book is very well written and the illustrations by H. Crocket are good. Mr. Dudley follows up his success of last year, *Following the Ball*, with an equally successful story of the same school and character (*Making the Nine*, by Albertus T. Dudley. Illus. by Charles Copeland. Boston: Lee & Shepard. $1.25). Mr. Dudley catches the school spirit finely and in addition to the athletic interest, gives us good character work. A fine book. In the fourth volume of his "Colonial Series" (*On the Trail of Pontiac, or the Pioneer Boys of the Ohio.* Boston: Lee & Shepard. $1.25), Mr. Stratemeyer takes the conspiracy of Pontiac as the center of interest, and re-introduces us to our old friends of the earlier volumes, now hunting and fighting Indians about a trading-post on the Ohio. It is a graphic picture of frontier life. Life in California at the time of the discovery of gold affords good material for the story-teller, of which Mr. Samuel Adams Drake has made excellent use. (*The Young Vigilantes: A Story of California Life in the Fifties.* Illus. by L. J. Bridgman. Boston: Lee & Shepard. $1.25). Not only life in California is described,



He suddenly turned and pulled the ball down.—*Page 292.*

FROM "MAKING THE NINE," BY ALBERTUS T. DUDLEY.
[By courtesy of Lothrop, Lee & Shepard.]

but the difficulty of getting there by the Nicaraugua route. The interest centers in a youth unjustly under suspicion of dishonesty, and the affair is cleared up among the excitement of "Vigilante Committees." Plenty of interest and excitement as well as a picture of an episode in American history which is worth reading. We are told that Col. Drake draws on personal experience for his descriptions.

Young readers of Alvah Milton Kerr's "*Heroes of Wire and Rail*," which was one of the notable boys' books of last year, will be eager to read his new volume, *Two Young Inventors: the Story of a Flying Boat.* (Ill. by G. W. Picknell. Boston: Lee & Shepherd. $1.25) Mr. Kerr combines a vivid imagination and practical mechanical knowledge, and he uses them to produce a fascinating book, the center of interest in which is the attempt of two boys to build a boat which shall fly. No boy of a mechanical turn should miss this.

In *Larry the Wanderer, or the Rise of a Nobody* (by Edward Stratemeyer. Ill. by A. B. Shute. Boston: Lee & Shepherd. $1.00), Stratemeyer deserts history for the time and gives us the story of the struggle of a boy to get on in the world. The interest of the story lies in the solution of the mystery of the boy's parentage. It is a good story, but we like Mr. Stratemeyer best in Colonial history.

Jack Tenfield's Star: A Story of Yankee Pluck (by Martha James. Illus. by Charles Copeland. Boston: Lee & Shepard. $1.25) is the story of a Boston boy who is thrown on his own resources and has to make his own way in the world. As he has good friends the task is not hard, but his doings and adventures make a very entertaining story. We only get a little way in the volume and shall look to meet him again at college. In *The Boy Captive of Old Deerfield* (by Mary P. Wells Smith. Illus. by L. J. Bridgman. Boston: Little, Brown & Co.) the circumstances of the capture of Deerfield by the French and Indians are reproduced, and the fortunes of the captives, especially of the Williams family. The narrative does not have to depart far from history to give plenty of exciting detail. It is a graphic page from early New England history. The story of the fate of the captives is left to another volume.

Stories of sea adventure for boys are not very plenty, but one that can be safely commended is *The Mysterious Beacon Light: the Adventures of Four Boys in Labrador.* (By Geo. Ethelbert Walsh. Illus. By Arthur E. Becher. Boston: Little, Brown & Co.) It

He seemed trying to remember who he was.—*Page 24.*

FROM "TWO YOUNG INVENTORS," BY ALVAH MILTON KERR.
[By courtesy of Lothrop, Lee & Shepard.]

deals with the adventures of some boys cast away on the coast of Labrador; a band of wreckers gives an element of danger in addition to the perils from ice, etc. *His Majesty's Sloop Diamond Rock* (by H. S. Huntington. Boston: Houghton, Mifflin & Co. $1.50) is not a mere string of adventures put together to hold the attention of a boy, but a book of real literary merit. There is good character work in Tom, the hero, and in Ralph, and in the little French girl. The whole episode of Tom's capture is delightful. We are glad to commend the story as one of the very best of the season.

The War of the Revolution affords abundant material for graphic story-telling, and Miss Helen M. Cleveland has made good use of it in *Stories of the Brave Old Times.* (Boston: Lee & Shepard. $1.25). These stories are short, bright pictures and sketches of many minor incidents and characters of the time, and the volume would form a good companion to a more systematic history.

Mr. Allen French gives us a wonderfully fresh picture of the Iceland of the Vikings. (*The Story of Rolf and the Viking's Bow.* Boston: Little, Brown & Co.). The age of the Vikings is one every boy should know by heart, and the story of Rolf is full of incident and adventure, culminating in the finding of a wonderful bow which restores the fortunes of the finder. A capital story, well written, and, at bottom, good history.

FROM "THE MYSTERIOUS BEACON LIGHT," BY GEORGE E. WALSH.
[By courtesy of Little, Brown & Co.]

FROM "THE ALLEY CAT'S KITTEN," BY CAROLINE M. FULLER.
[By courtesy of Little, Brown & Co.]

FROM "STORIES OF ROBIN HOOD," BY J. WALKER M'SPADDEN.
(CHILDREN'S FAVORITE CLASSICS.)
[By courtesy of Thomas Y. Crowell & Co.]

FROM "A BOOK OF LITTLE BOYS," BY HELEN D. BROWN.
[By courtesy of Houghton, Mifflin & Co.]

THEODORE ROOSEVELT.
[*See "American Boy's Life of Theodore Roosevelt."*]

Jason's Quest (by D. O. S. Lowell, A.M., M.D. Illus. by C. W. Reed. Boston: Lee & Shepard) is not to be passed by as merely a "juvenile." It has more permanent value than that. The story of the Golden Fleece is here retold with a fulness and care and accuracy of scholarship, that gives it worth as an introduction to the literature of Greek hero-tales. The story of Jason is one of the stories the young ought to know, and to know it through Dr. Lowell's pages is to know it under the best guidance.

FOR YOUNGER READERS.

It is absolutely certain that *The Alley Cat's Kitten* will find a warm place in all children's hearts. (By Caroline Fuller. Boston: Little, Brown & Co.) All normal children love cats, and it would be a very abnormal child who did not love this particular cat and the children who were its friends. A very clever story.

The Making of Meenie (by Edith L. Gilbert. Boston: Lee & Shepard. $1.00) is a very improbable story of a little waif who is taken into a family as nurse-girl and reformed. Meenie would never have been tolerated in any family, but apart from the improbability of it the story is well enough. The other children are good and attractive. A fine set of stories is *A Book for Little Boys* (by Helen Dawes Brown. Boston: Houghton, Mifflin & Co. $1.00). The boys are of all sorts and only agree in being all interesting. The stories show good comprehension of child nature. Two English classics have been put into good shape for children, in *The Stories of King Arthur and his Knights* (New York: T. Y. Crowell and Co. 60 cts.) and *The Stories of Robin Hood and his Merry Outlaws* (by J. Walker McSpadden. New York: T. Y. Crowell & Co. 60 cts.). These volumes are well made and illustrated and the stories well presented.

Miss Rhoades has won an enviable place for herself as the creator of fascinating children. No books for children excel hers in fine tone and easy understanding of child nature. Readers of her last year's story, *Winifred's Neighbours*, will welcome the reappearance of Winifred in *The Children on the Top Floor* (by Miss Rhoades: Boston: Lee & Shepard. $1.00). Winifred has lost none of her charm and the new children are good to meet. Dorothy Dainty goes to school this year—a private school kept by our friend Mrs. Grayson. (*Dorothy Dainty at School*, by Amy Brooks. Boston: Lee & Shepard. $1.00.) It is a nice school where all sorts of pleasant things happen to Dorothy and her little friends. We are also glad to chronicle that Nancy Ferris is finally rescued from her life in the variety theatre.

CHILDREN'S BOOKS EXAMINED BY OTHER REVIEWERS.

Red Cap Tales, Stolen from the Treasure Chest of the Wizard of the North, which theft is humbly acknowledged by S. R. Crockett (New York: The Macmillan Co. $2.00), is an arrangement of four Waverly Novels for children. The outline of the plots is given, and the salient points brought out clearly. The stories so condensed are Waverly, Guy Mannering, Rob Roy, and the Antiquary. This ought to be useful in exciting an interest in these classics among such children as may be repelled by the form of the original stories.

Some humorous writing in the style attributed to a "Real Boy," who is assumed to be the author of the diary here published, is entitled *Sequil, Or Things Whitch Ain't Finished in the First*, by Henry A. Shute. (Boston: The Everett Press.) The book is amusing and interesting, especially for those who are particularly enamored of bad boys—which we are not.

Sportsman Joe (by Edwyn Sandys, author of *Trapper Jim*, with illustrations by J. M. Gleason and C. W. Pancoast. New York: The Macmillan Co. $1.50) is meant for boys alone, although a girl appears once on the scene. A natural boy will take to it like a kitten to new milk or a girl to a doll. It is a clean, straightway story of how a pale, spindling, languid city youth found his health and learned all sorts of wood lore, and discovered himself, at last. The book is well illustrated and excellently written.

Another of Mr. Lang's Fairy books with its wealth of Folk Tale and excellent illustrations, will be sure to find its place beside the dozen others he has so well provided. The work of the author is done in the same painstaking manner that has become an art with him, and which we have learned to expect. *The Brown Fairy Book* (Edited by Andrew Lang. With eight colored plates and numerous illustrations by H. J. Ford. New York and London: Longmans, Green & Co. Price, $1.60 net) will be a necessity to the fortunate possessor of the earlier volumes so quaintly named.

SOME HANDSOMELY ILLUSTRATED BOOKS FOR CHILDREN.

There are some volumes so handsome that one feels the impossibility of adequate description. One of these is the finest edition we have yet seen of *The Heroes, or Greek Fairy Tales for My Children*, by Charles Kingsley, with six color-plates and 70 half-tone illustrations by T. H. Robinson. The six color-plates are as magnificent as art can make them, while the seventy half-tone illustrations are not only as fine as they can be made, but the heavy enamelled paper upon which they are printed sets them off in perfect form. Kingsley's stories never had so fine a setting, certainly, as is given to them in this volume. (New York: E. P. Dutton & Co. $2.50.)

Similarly fine is the volume *Monarch, the Big Bear of Tallac*, with 100 drawings, by Ernest Thompson Seton. The story will be recognized by those who followed the wonderful adventures of the big bear as they were told in the pages of the *Ladies' Home Journal*. In its present form, the volume comes from the De Vinne Press, and there are outline drawings appropriate to the text scattered throughout the margins of the pages in addition to fine full-page illustrations. (New York: Charles Scribner's Sons. Price, $1.25 net.)

Children everywhere will be delighted in the volume *Babes in Toyland*, by Glen MacDonough and Anna Alice Chapin. This is a narrative version of the play bearing the same name, in which the incidents told are those that have been so graphically depicted upon

FROM "SPORTSMAN JOE."
[By courtesy of The Macmillan Co.]

the stage, and are equally interesting when read in story form. There are eight full-page pictures in color and many drawings in black and white by Miss Betts, a pupil of Howard Pyle. (New York: Fox, Duffield & Co. Price, $150 net; postage, 16 cts.)

One of the handsomest of all the new books of illustrations is *Life of Christ for Little Children*, with illustrations from the masters and illuminated after parchments of the fifteenth century, by Mary Mein Carter. (Larger quarto size, 9½x12 inches. Cloth, $1.25; vellum, $1.75. Philadelphia: A. J. Holman & Co., publishers.) It is a volume quite different from the ordinary lives of Christ. The size of the page, as mentioned above, is large and gives the opportunity that is embraced for large, full-page plates in half-tone of the best productions of the masters, while opposite these illustrations are handsome symbolic figures in colors, and a verse depicting successively each of the letters of the alphabet. The volume is thus a Scriptural A B C book, but so arranged as to present the facts of the life of Christ in continuous order from the Angel of the Annunciation, representing A, the Babe of Bethlehem standing for B, the Christ Child for C, and so throughout the alphabet until Z, standing for Zeal, is placed opposite the reproduction of the well-known picture of Doré, "The Christian Martyrs." An appendix gives some information in regard to the great masters from whom the illustrations are selected. The colored top and bottom pieces are taken from rare fifteenth century missals. The book is a very handsome one.

In pursuance of the republication, in fine illustrated editions, of the stories for children by Louisa M. Alcott, Messrs. Little,

Brown & Co. have now issued *Eight Cousins* and *Rose in Bloom*. Each of these is attractively made, with eight full-page pictures by Harriet Roosevelt Richards. (Crown 8vo, decorated cloth, gilt top, $2.00.) These volumes are well worth this handsome reprint, by means of which these stories will be appreciated by the children

FROM "ROSE IN BLOOM," BY LOUISA M. ALCOTT.
(*New Illustrated Edition.*)
[By courtesy of Little, Brown & Co.]

of the present generation as they were by those who have grown in recent years to manhood and womanhood, and who will have much pleasure in obtaining Miss Alcott's now attractive volumes for their children. A new and very attractively made volume of fairy stories is *The New World Fairy Book* by Howard Angus Kennedy, with numerous illustrations by H. R. Miller. The incidents told in these wonderful narratives appear to be entirely new, thus proving that if there is nothing new under the sun in the world itself, the human mind is yet capable of conjuring that which may still be said to be original. (New York: E. P. Dutton & Co. Price, $2.00.)

NEW COLOR BOOKS FOR LITTLE CHILDREN.

If art in color books had already reached the stage where further improvement is impossible, which may perhaps be the case, it is at least true that the new color books of the year are as sumptuous, as delicately tinted, and as magnificent in every respect as art could make them.

In bright colors and most astonishing narrative is *Denslow's Scarecrow and the Tin Man*. This is a story both well written and perfectly illustrated by W. W. Denslow, whose pictures proved so important a factor in the great success of *The Wizard of Oz*. According to the Author, these two irresponsibles, the "Scarecrow" and the "Tin Man" in the play, are discontented with their lot, not having had a vacation from their labors in two years in entertaining the children. Their adventures are most remarkable, and will amuse and delight the children. (New York: G. W. Dillingham Co. Price, $1.25.)

Another quarto color book, with illustrations taken from studies in negro characters is *A B C in Dixie*, a Plantation Alphabet by Louise Quarles Bonte and George Willard Bonte. This is humorous and amusing, and the types will be recognized by all those who know the negro population of the South. The book will make the children laugh and will equally interest the adult. (New York: E. P. Dutton & Co.)

The new Golliwogg book for the year is entitled *The Golliwogg in Holland*. It is quite as entertaining as have been its predecessors in earlier years, and the wonderful Golliwogg and her excellent associates have had adventures in Holland quite as exciting as those that have been described in their former travels. Indeed one wonders that so many new experiences, told in such excellent verse, should be conceived by this author each year without repetition. (New York: Longmans, Green & Co. Price, $1.50 net.)

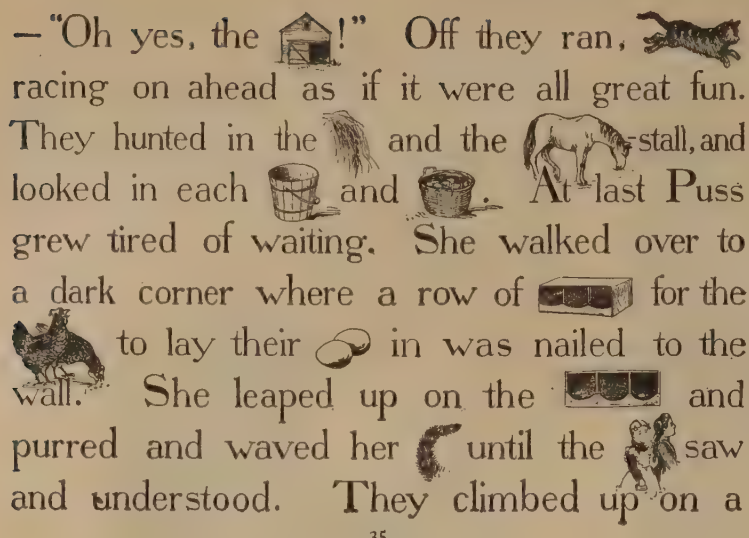
These three are the most elaborate of the color books. There are, however, a variety of others hardly less magnificent. Two of

FROM "A. B. C. IN DIXIE."
[By courtesy of Messrs. E. P. Dutton & Co.]

these come from the press of the S.P.C.K. and from the American house of Edwin S. Gorham. These are respectively *Leaves from a Baby's Log-Book* by Blanche M. Peirse, illustrated by Blanche Handler (price, 40 cts.) and *The House that Jack Built*, drawn by M. Edwards (price, 20 cts.). They are remarkably cheap at the prices mentioned, and the coloring is good. Attractive water color illustrations appear on almost every page of *The Child at Play*, Little Stories for Little Children, by Clara Murray. The text matter is very simply arranged, in such wise as to answer the purpose of a first reader for children but happily avoiding reference to any necessity for such use, so that the book is equally adapted to the nursery, where it will give much pleasure. (Boston: Little, Brown & Co.) Last of all we have a set of three miniature picture books from E. P. Dutton & Co., each of which is about three inches square and filled with humorous illustrations from the Orient. The books bear the titles, respectively, of *The Book of the Fan, The Book of the Mandarinfants*, and *The Book of Little J. Ds.* (Japanese Dolls). (New York: E. P. Dutton & Co. Price, 75 cts. per set.)

OTHER ILLUSTRATED BOOKS FOR LITTLE CHILDREN.

If colors are magnificent, it is also true that the fine letter press and handsome black and white work will supply some of the most interesting books for little children. *Puss in the Corner*, for instance, is the title of one of the successful Rebus books, where the place of occasional words in the text is supplied by dainty little pictures. When the child comes to the tiny illustration he fills in the word needed, and thus learns to fit names and objects together. The educational value of this kind of book for wee readers can be readily appreciated; but *Puss in the Corner* has the merit, besides, of being a captivating story in itself, and the small boy or girl who learns of the adventures of the Puss family will be fonder of cats and all household pets ever afterward. (Boston: Dana, Estes & Co. Cloth, oblong quarto securely bound and printed on heavy paper, 75 cts.) We have next *The Mother Goose Puzzle Book* by Willard Bonte. Each of the thirty odd pictures of this book is a puzzle picture, in which the text matter gives instructions as to what is to be found in the picture by the careful scrutinizer. (New York: E. P. Dutton & Co. Price, $1.00 net.) A little book with several colored plates and other illustrations is *Dog Tales* by Lilian Cook. Illustrated by E. Stuart Hardy. (New York: E. P. Dutton & Co. Price, 25 cts.) *Rhymes and Jingles* is by Mary Mapes Dodge, and illustrated by Sarah S. Stilwell. (New York: Charles Scribner's Sons. Price, $1.50.) It consists of nursery rhymes for children, in the style of Mother Goose, but on altogether original lines

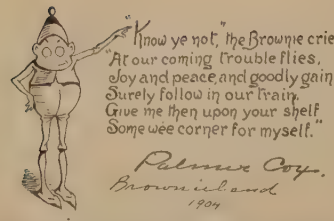

—"Oh yes, the !" Off they ran, racing on ahead as if it were all great fun. They hunted in the and the -stall, and looked in each and . At last Puss grew tired of waiting. She walked over to a dark corner where a row of for the to lay their in was nailed to the wall. She leaped up on the and purred and waved her until the saw and understood. They climbed up on a
35

FROM "PUSS IN THE CORNER."
[Copyright 1904, by Dana Estes & Co.]

and without borrowing from that excellent lady of bygone days. In part, the volume is a reprint of one that was issued a generation ago, when the author was in the forefront of authors for children, though in this new edition there are many additions, and the illustrations and entire workmanship are of course in the style of to-day.

The new volume of *Chatterbox* presents again the reading and the illustrations such as have been familiar to children of two generations. In this volume there are six full-page colored plates, and more than 200 other illustrations, most of them filling entire pages. *Chatterbox* has a field entirely its own, and is deservedly popular, as it always has been. (Small quarto, illuminated board covers and cloth back, $1.25. Same, handsomely bound in cloth, full gilt with full gilt edges, $1.75. Boston: Dana, Estes & Co.)

That Palmer Cox has again entered the field of writing for children is itself an announcement calculated to introduce the applause of the little folks by vigorous hand-clappings. His new volume is entitled *The Brownies in the Philippines.* Verse and pictures by Palmer Cox. (Square, 144 pages. New York: The Century Co. Price, $1.50.) That the Brownies have invaded this land of political complications will at least make the children happy, whether or not politicians of one nature or another will enjoy the sometimes vigorous hits which, both in verse and in illustration, will be found in its pages.


"Know ye not," the Brownie cries,
"At our coming trouble flies,
Joy and peace and goodly gain
Surely follow in our train.
Give me then upon your shelf
Some wee corner for myself."
Palmer Cox.
Brownieland
1904

FROM "THE BROWNIES IN THE PHILIPPINES."
[By courtesy of The Century Co.]

Further notices of the books issued for the Holidays will appear in the Second Literary Number, December 3d.

THE BENEDICTINE MONKS OF PAINSTHORPE ABBEY.

[*Continued from page* 88.]

a Boys' Home, conducted on definitely religious and Catholic lines, would be welcomed in the Worcester Diocese, Brother Austin was sent to Birmingham to lay the matter before the vicar of St. Aidan's, Small Heath. He was most cordially received by the Rev. C. N. Long, who at once heartily fell in with the proposal, and eventually gave the Community a definite invitation to establish the new Home in his parish. A house was then secured for the purpose, about five minutes' walk from St. Aidan's, containing nine rooms, including a bath-room—its name being known as St. Benedict's Home for Boys, Birmingham. Brother Austin, who has been put in charge of the Home, when writing to *Pax* on August 31st, said they hoped to get ready for their "first family" by Michaelmas day.

The class of boys they want to receive (he writes) is "the very poorest, the homeless, and friendless, *before they have been convicted.*" The last point is an essential; as none who have been convicted of any crime will be eligible. They hope to begin with boys from 10 to 13 years of age. For their secular education they will be sent to a public elementary school: "The whole family will meet every morning for prayers and Catechism, and the evenings will be spent in games, home lessons, etc., and will end with Compline. The attic will make us a very nice oratory. The housework will be done among us. Sports and games will have an important place in our 'play-time.' To develop a strong, healthy, manly character will be our constant aim."

The basis of all their work at St. Benet's Home, it is added, will be the Catholic Faith.

Now, I cannot, I think, conclude this article in a better way than by giving an extract from the "Foreword" by Lord Halifax, prefixed to the Painsthorpe Community's pamphlet, *A Benedictine Revival in the Church of England:* "It is a plain narrative of simple fact; and it is one which, I cannot doubt, will enlist the sympathy, and, I hope, the help of many who feel that in the Revival of the Religious Life for men, and in the Principles on which that Life is based, is to be found the true solution of the many social problems which perplex the present generation."

AN AMERICAN HOUSE FOR THE PAINSTHORPE COMMUNITY.

THE Abbot Aelred Carlyle, with a brother monk, is now travelling in the United States. They visited the monastery of the Order of the Holy Cross at West Park, N. Y., last week, and have since come to Wisconsin as the guests of the Bishop of Fond du Lac. There is a possibility that the latter prelate may arrange for an independent house of this order within the Diocese of Fond du Lac.

LITERARY NOTES.

Children and the Home. By Eleanor A. Hunter. New York: American Tract Society. Price, 75 cts.

It would be a useful thing to supply every mother who has babes to train and develop with a copy of this book. It is full of sound, practical, common sense, and treats of all the varied questions relating to the home life and training of the child. Mothers find so many difficulties in their pathway that they sometimes almost despair. This book helps to smooth the rough places and to conquer the difficulties. Its exterior attractiveness is a type of its interior excellence.

The Little Kingdom of Home. By Margaret E. Sangster. New York: J. F. Taylor & Co. Price, $1.50 net.

As the author remarks in the preface, this book is not encyclopaedic, not a book of information, recipes, and directions for furnishing rooms. It deals with higher things: conduct, relationships, spiritual and mental, as well as physical. It begins with the Bride and Bridegroom and takes the reader through all the varied conditions, surroundings, and life of the home and its inmates. There are some very excellent chapters which will repay a perusal. The book is a gem of the printer's and illuminator's handiwork, and it would make an excellent wedding gift, which would be the more valued the more it was read.

The Family Fireside

LITANY OF THANKSGIVING.

By Mabel E. Hotchkiss.

For the red and golden corn,
Like garnered rays of summer light;
For grapes of purple—sunshine born—
Sweet miracle of Thine own might—
Make us glad, good Lord.

For bluish mist on field and stream,
And sun-kissed seed-pods rose and brown;
For ripened wheat sheaves' yellow gleam,
And crimson oak leaves fluttering down—
Make us glad, good Lord.

For gold hues, gleaming on the hills,
And bird notes, sounding low and sweet;
For late flowers mirrored in the rills,
And joyous moments, passing fleet—
Make us glad, good Lord.

For brooding peace with soft, white wings—
That passeth understanding quite;
For hope, that still triumphant sings,
For all things pleasant in Thy sight—
Make us glad, good Lord.

EDMUND BURKE.

By the Rev. R. W. Lowrie, D.D.

APROPOS of the recent remarks of the Bishop of Ripon about Edmund Burke, let me add that few men have been oftener or more justly eulogized than Burke. From the day he "did" the second Georgic of Virgil into inimitable verse, to the day he delivered what was perhaps the greatest speech during what was perhaps the greatest trial in all history, his career was simply indescribable.

He once spoke for four days; at another time, for nine. Hastings was acquitted—for was not Burke his counsel?

Burke wrote a "most revolutionary book on the Revolution": it was the literary rage of the day. He was also the forerunner of Wilberforce in the matter of African slavery. He *was* "friend of America," and had his counsels prevailed, war would have been averted. He defended the rights of the Roman Catholics, though it cost him his seat from Bristol. He could not have been bought, and was at least one Englishman who had *not* "his price."

Burke was also the first English statesman to take ground against a member of parliament being a mere echo of his constituency. Asserting his own independence of thought and vote, he set an example worthy of all praise, and lifted parliamentary representation to a higher plane than it had ever before occupied.

How bold a spirit is that of such a pioneer, and how lofty and worthy such an ideal! How many and patent the lessons that might be drawn from the life of such a man! Would—in these days—he were more studied.

He, indeed, supported no particular system of philosophy; and was almost too literary to be a philosopher at all: yet so pure of life, and so devoted to humanity was he, that he appropriated the good of all extant systems and rose superior to all cotemporary schools.

Burke's faculty of doing this gave him almost the prevision of a prophet. He was a "philosophical politician."

Says Schegel, "He corrected his age when it was at the height of its revolutionary frenzy, and, without maintaining any system of philosophy, seems to have seen farther into the true nature of Society, and to have more clearly comprehended the effect of religion in connecting individual security with national welfare, than any philosopher, or any system of philosophy of any preceding age."

His vast popularity, however, does not seem to have unsettled Burke, or made him vain, although there was now no honor too great to be bestowed on him. He was of too clear stuff for that; pure of motive, steady of purpose, he set his face toward only one end—the national good, as the result of individual integrity.

And yet, it must be said, although easily the Cicero of the House of Commons, this great man finally exhausted the patience of the House by the very monotony of his tempestuous eloquence. Somewhat ahead of his times, he found that his party could not always keep up with him, and his influence was somewhat lessened by the alienation of political friends.

And, so, here we see the weakness of human nature and the strange vicissitude of human careers, and might soliloquize: "Let him that standeth, take heed lest he fall."

I recall also how Burke gave up all the perquisites of office; also, the Roman integrity that marked all his public acts; how unsullied his private life was; and, as I note that not all men have exhibited such traits as he did, can but give praise that to England such a man was granted, and add the wish that more and more others may be raised up as ensamples to our own youth, and encouragement and inspiration to all ages and lands.

SOME PRACTICAL SUGGESTIONS CONCERNING THE DAILY EUCHARIST.

By James Louis Small.

THE keynote, it would seem, to a proper appreciation of the daily offering of the Holy Sacrifice is to be found in the word "simplicity." Bishop Gailor says, in the preface to his excellent little book of private devotions, intended especially for students, that when himself in college he was appalled by the fulness of the prayers he was then trying to use; and I think this condtion of mind is one often experienced by those who are brought, for the first time, perhaps, into daily contact with the Blessed Sacrament of the Altar. The solemnity and reality of it all, coupled with our own ignorance as to the right spiritual attitude to be assumed towards so great a service, is apt to act as a check on the simplicity of which I have just spoken, and to foster an elaboration of devotion which is certain to defeat its own end.

First of all, our effort should be directed to the attainment, in as great a degree as possible, to a spirit of recollection and attention. This effort will have to be made not only during the service, but before and after it as well. We need to guard ourselves carefully that the very first moments of the day may be given to God. In schools and seminaries where the Eucharist is celebrated daily (and we thank God that the number of such is increasing rapidly among us), there should be as little conversation as circumstances may allow between the students before service.

The same rule applies to the first few moments after the celebration. Care must be taken, however, that a spirit of cheerfulness be preserved, as true recollection is the exact reverse of gloom, and the Eucharist is preëminently the service of joy and thanksgiving.

As to the service itself: Multiplicity of devotions should be discouraged. A manual of simple prayers, such as that issued by Father Field, may be found helpful by some, while others will derive greater benefit from the recitation of prayers previously learned by heart. As the Holy Eucharist is a sacrifice, and as a sacrifice of any kind is always offered for a special purpose, so one who attends a celebration should never go without an object or "intention," either for himself or someone else. Mere sentimentality ought never to furnish the motive of a Eucharistic intention. Such a motive is sure to be more or less insincere and the intention itself unlikely to bring forth abiding spiritual fruit in the life of him by whom it is offered. It is well for one who enjoys the blessing of a daily Eucharist to keep always near at hand a small written list of regular intentions, certain days of the week being devoted separately to those who need his prayers, such as the clergy of the Church, the poor, the sick, the suffering in mind or body, and the dying.

The priest should be followed carefully throughout the Office, as his acts of devotion form an important part of the service, and a proper understanding of some of them, such as the Preparation, the Lavabo, and the Ablutions, contributes very greatly to a deeper realization of its solemnity.

Above all, if one who goes daily to the Divine Mysteries does not receive at each celebration, let him make an act of real self-dedication to God. Let him come to his dear Lord present on His Altar Throne with the humility and the simplicity of a little child. Then the daily Sacrifice will mean the additional help of a mighty spiritual force in his life, and he will go forth able to overcome all obstacles in the strength of Him who lives and waits for His children in the Sacrament of His Love.

Church Kalendar.

Nov. 1—Tuesday. All Saints' Day.
" 4—Friday. Fast.
" 6—Twenty-third Sunday after Trinity.
" 11—Friday. Fast.
" 13—Twenty-fourth Sunday after Trinity.
" 18—Friday. Fast.
" 20—Sunday next before Advent.
" 25—Friday. Fast.
" 27—First Sunday in Advent.
" 30—Wednesday. St. Andrew, Apostle.

KALENDAR OF COMING EVENTS.

Nov. 29-30—Annual Meeting American Church Missionary Society.
" 29—Dinner of Churchman's Club, A. C. M. S. attending. Speaker, Bishop Brent.
" 30—Corporate Celebration, St. Andrew's Day. A. C. M. S. Meeting, Grace Church, Churchman's Club attending. Speaker, the new Bishop of Cuba.

Personal Mention.

The address of the Rev. E. J. Baird is St. Peter's Rectory, Pomeroy, Wash.

The Rev. David A. Bonnar, after three months' service at St. Luke's and St. John's Chapels of Trinity parish, New York City, has returned to the full discharge of his duties as chaplain to St. Michael's Home, Mamaroneck, N. Y., and should be addressed accordingly.

The Rev. Jos. A. Brown has resigned the charge of St. Matthias' Mission, St. Joseph, Diocese of West Missouri, and is now in charge of Trinity Chapel, Natchez, Mississippi.

The Rev. Franklin U. Bugbee is assistant at Christ Church, Alameda, Calif., with address at 1229 Charles Street.

The address of the Rev. Chas. E. Cabaniss is changed from Flat Rock, N. C., to 721 Indigo Street, Columbia, S. C.

The Rev. James G. Cameron of St. Saviour's Church, Skagway, Alaska, has accepted work at Mt. Calvary Church, Baltimore, for the winter months, and may be addressed at 816 N. Eutaw St., Baltimore, Md.

The Rev. Edgar Carpenter is rector of Grace Church, Alexandria, Va.

The address of the Rev. Wm. Coney, formerly rector of St. Paul's Church, Salem, and missionary at Albany and Cornwallis, Oregon, is No. 1 Duke St., Rugby, England.

The Rev. G. Herbert Dennison has accepted the curacy of Christ Church, Hackensack, N. J.

The Rev. William Howard Falkner, rector of St. Peter's Church, Baltimore, has received a call to Trinity Church, Wilmington, Del.

The Rev. Rockland T. Homans, formerly rector of Grace Church, Whitestone, L. I., has joined the staff of Incarnation parish, New York, as assistant to the rector, the Rev. Dr. Wm. M. Grosvenor.

The Rev. Wm. M. Jefferis, D.D., formerly rector of Calvary Church, Wilmington, Del., and more recently Archdeacon of Little Rock, Ark., sailed from New York on the SS. *Finland* on a trip around the world, to take about seven months. Mail will be forwarded to him *en route* if addressed to 1811 Market St., Philadelphia, Pa.

The address of the Rt. Rev. J. H. Johnson, D.D., Bishop of Los Angeles, is 2317 Figueroa St., Los Angeles, Calif.

The Rev. Scott Kidder, rector of St. Philip's Church, Crompton, R. I., has accepted a call to the charge of St. Alban's Church, Danielson, and St. Peter's mission, Moosup, Conn. After December 1st, address St. Alban's Rectory, Danielson, Conn.

Mr. Henry McClellan, M.A., late of Shattuck School, Faribault, Minn., should be addressed care of College of Sisters of Bethany, Topeka, Kansas.

The Rev. M. F. Minnick, rector at St. Mary's, Kansas City, has received a call to the rectorship of All Faith Church, Mechanicsville, Md., to succeed the Rev. John W. Chesley, who retires from active work and will reside at Easton, Md.

The Rev. Wm. Mitchell has accepted a call to Jacksonville, Ill. (Dio. of Springfield), and has begun his new work.

The address of the Rev. Geo. Robinson is changed from Los Angeles to 1035 Bryant St., Palo Alto, Calif.

The Rev. A. G. Richards, formerly assistant at Trinity Church, Chicago, began his rectorship of the Church of the Holy Spirit, Lake Forest, Ill., on All Saints' Day. His address is now Lake Forest, Ill.

The address of the Rev. L. Henry Schwab is Sharon, Conn.

The address of the Rev. Edward Seymour is changed from Carlyle, Ill., to Newberry, Mich.

The address of the Rev. James A. Thompson is changed from Ashland, N. H., to St. Johnsbury, Vt., where he is rector of St. Andrew's Church.

Bishop Walker, having returned from the General Convention, desires that all communications may be addressed to him at 367 Elmwood Ave., Buffalo, N. Y.

The address of the Rev. John S. Wallace, U.S.N., is 1260 St. Charles St., Alameda, Calif.

The address of the Rev. G. Croft Williams is changed from Blacksburg, S. C., to Oxford, Md.

The Rev. A. O. Worthing has resigned St. James' parish, Fergus Falls, Minn.

ORDINATIONS.

Deacons.

Louisiana.—At Trinity Church, New Orleans, on November 7th, Alvin W. Skardon, by the Bishop of the Diocese.

New York.—In St. Paul's Church, in the Bronx, Bishop Greer last Sunday morning ordered to the diaconate William E. Stevens, who has been for some time a lay reader in St. Paul's parish. Bishop Greer preached the sermon and was assisted in the service by the rector, the Rev. F. N. Strader and Archdeacon Nelson. The Rev. Mr. Stevens will continue in St. Paul's parish as a curate.

Pennsylvania.—In the Church of the Atonement, on Sunday, November 6th, the Bishop of Central Pennsylvania ordered Archibald H. Bradshaw deacon. The Rev. Walter R. Breed, D.D., rector of St. James' Church, Lancaster, Pa., preached the sermon and presented the candidate. Mr. Bradshaw will remain at the Church of the Atonement, Philadelphia, Pa., as assistant to the Rev. I. N. Stanger, D.D.

Priests.

Fond du Lac.—The Rev. G. La Pla Smith was ordained to the Priesthood on Sunday, November 13th, at St. Peter's Church, Ripon, by the Bishop of the Diocese.

Milwaukee.—At the Cathedral, Milwaukee, on Sunday, November 13, 1904, the Twenty-fourth after Trinity, by the Bishop of Milwaukee, the Rev. Samuel Winfield Day, deacon, was admitted to the priesthood. The candidate was presented by the Rev. F. A. Sanborn. The sermon was preached by the Rev. Dr. C. B. B. Wright. The Rev. J. F. Kieb acted as chaplain to the Bishop. The Rev. Mr. Day is a recent graduate of Nashotah House, and has served his diaconate at St. Mary's, Jefferson, Wis. He now becomes chaplain at St. Katharine's School, Davenport, Iowa and to the Sisters of St. Mary, who are in charge of the school.

DIED.

MacNeil.—Entered into rest eternal at Zion Church rectory, Manchester Centre, Vt., Friday, November 4, 1904, Archibald William, younger son of the Rev. Hamilton D. B. and Lillian A. (Harrison) MacNeil, aged four months.

The funeral was in Zion Church, Manchester Centre, November 5th, the interment in the churchyard of Christ Church, Belleville, N. J., November 7th.

Richey.—At Palatka, Fla., November 10, 1904, Elizabeth Carter, infant daughter of the Rev. Francis H. and Mary E. (Lowe) Richey; aged fifteen days.

Russell.—Entered into rest on the feast of All Saints, Mary Armstrong Russell, wife of Wm. Russell of Providence, R. I.

"We asked life of Thee and Thou gavest her a long life; yea, even for ever and ever."

WANTED.

Positions Wanted.

Cathedral organist and choirmaster seeks position. English diploma; highest references. Fair salary, good organ, and teaching ground essential. Address: A5, Living Church, Milwaukee.

English organist and choirmaster, thoroughly experienced in the training of Vested Choirs, with highest recommendations, desires position. Cathedral training. Communicant. Fine disciplinarian, and very reliable. Address, Mus. Bac., care W. Ive, 117 Frank Street, Council Bluffs, Iowa.

An educated, refined Churchwoman desires position as travelling and outdoor companion for young lady going South, or West, for winter; art student. Can give instruction in sketching. Address, H., Living Church, Milwaukee.

Organist and choirmaster (English degree) desires position; references, testimonials. Address: John E. Stott, Paris, Tex.

Parish wanted by energetic priest. "Fidelity," The Living Church, Milwaukee.

TO LEARN NURSING.

St. Luke's Hospital desires young women between the ages of 20 years and 35 years to learn nursing. Address: Superintendent St. Luke's Hospital, 4207 Central St., Kansas City, Mo.

PARISH AND CHURCH.

Pipe organs.—If the purchase of an organ is contemplated, address Henry Pilcher's Sons, Louisville, Ky., who manufacture the highest grade at reasonable prices.

Communion wafers and sheets. Samples to clergy. Miss A. G. Bloomer, Montrose-on-Hudson, N. Y.

CHOIR EXCHANGE.

Churches supplied with Organists and Singers, at all salaries. Write The John E. Webster Co., 5 East 14th St., New York.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Missions appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the curren year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

All offerings should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions.*

Mite Boxes for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

Other publications of the Board, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. Lloyd,
General Secretary.

Legal title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

BUREAU OF INFORMATION.

Readers of The Living Church desiring information regarding any class of goods, whether advertised in our columns or not, may correspond with our Advertising Department, 153 La Salle St., Chicago (enclosing stamped envelope for reply), and receive the best available information upon the subject free of charge. Always allow a reasonable time for reply, as it might be necessary to refer the inquiry to one of our other offices.

ST. LOUIS WORLD'S FAIR.

[Announcements under this head will be made only with name of one of the St. Louis Clergy as reference, the department being intended to bring high class tourists in touch with high class parties willing to receive such. Applications should be sent promptly, as only a few such announcements can be accommodated in any one issue. Two cents per word each insertion.]

THE DOCTOR'S."—A large private residence, open during the Exposition. Rates $1.00 to $2.00 per day with bath and breakfast. Reference, Dean Davis. Illustrated booklet on application. Dr. L. C. McElwee, 1221 North Grand Avenue. [Note:—The Editor of The Living Church spent a week at "The Doctor's," and was highly pleased with the accommodations.]

BOOKS RECEIVED.

THE MACMILLAN CO. New York.
(Through A. C. McClurg & Co., Chicago.)

Is There A Santa Claus? By Jacob A. Riis. Cloth. 75 cents.

Mass and Class. A Survey of Social Divisions. By W. J. Ghent. Price, $1.25 net.

The Practice of Self-Culture. By Hugh Black. Price, $1.25 net.

Songs of Motherhood. Selected by Elizabeth Johnson Huckel. Price, $1.25 net.

Reminiscences of Peace and War. By Mrs. Roger A. Prior, author of *The Mother of Washington and Her Times.* Price, $2.00 net.

Personal and Ideal Elements in Education. By Henry Churchill King, President of Oberlin College, author of *Reconstruction in Theology,* etc. Price, $1.50.

The Declaration of Independence. An Interpretation and an Analysis. By Herbert Friedenwald, Ph.D. Price, $2.00.

Adam Smith. By Francis W. Hirst. English Men of Letters Series. Price, 75 cents net.

The Government of Illinois. Handbooks of American Government. Edited by Lawrence B. Evans, Ph.D., Professor of History in Tufts College.

The Crusaders. A Story of the War for the Holy Sepulchre. By the Rev. A. J. Church, M.A., formerly Professor of Latin in University College, London, author of *Stories from Homer,* etc. With Illustrations by George Morrow. Price, $1.75.

Captains of the World. By Gwendolen Overton, author of *The Heritage of Unrest,* etc. Price, $1.50.

Whosoever Shall Offend. By F. Marion Crawford, author of *Saracinesca,* etc. With 8 Illustrations drawn in Rome with the Author's Suggestions by Horace T. Carpenter. Price, $1.50.

The Art of Cross-Examination. By Francis L. Wellman of the New York Bar. With Cross-Examinations of Important Witnesses in Some Celebrated Cases. New and Enlarged Edition. Bound in dark red cloth, with gilt tops, 8vo, $2.50 net; postage, 16 cents.

ROBERT GRIER COOK. New York.

Six Incursions (By a Predatory Pew) Into Some Theologic Fastnesses. Edward Augustus Jenks, A.M.

THE M. W. HAZEN CO. New York.

The Wrong Way. A Story by Robert Elliott.

PAUL ELDER & CO. San Francisco.

One Hundred and One Beverages. Compiled by Mary E. Southworth. Flexible Oxford Gray Linen, 50 cents net; Canvas, $1.00 net.

One Hundred and One Salads. Compiled by May E. Southworth. Flexible Army Brown Linen, 50 cts. net. Canvas, $1.00 net.

Prosit, A Book of Toasts. Compiled by Clotho. Frontispiece and Decorations by Gordon Ross. Canvas, $1.25 net.

FREDERICK A. STOKES CO. New York.

Jack in the Rockies; or, A Boy's Adventures with a Pack Train. By George Bird Grinnell, author of *Jack and the Young Ranchman,* etc. Illustrated by Edwin Willard Deming and by half-tone engravings of photographs. Price, $1.25.

Count Tolstoi on the War Between Russia and Japan. "Bethink Yourselves." Cloth.

Strenuous Animals. Veracious Tales. By Edwin J. Webster. Illustrated by E. W. Kemble and Bob Addams. Price, $1.00.

HOUGHTON, MIFFLIN & CO. Boston.

Routine and Ideals. By Le Baron Russell Briggs. Price, $1.00 net.

J. B. LIPPINCOTT CO. Philadelphia.

The Chronicles of Don Q. By K. and Hesketh Pritchard. With 12 Illustrations by Stanley L. Wood. 12mo. Decorated cloth, $1.50.

Isle of Black Fire. A Tale of Adventure for Boys. By Howard R. Garis, author of *With Force and Arms,* etc.

THE CENTURY CO. New York.

Mary's Garden and How It Grew. By Frances Duncan. With Illustrations by Lee Woodward Zeigler. Square 12mo. Price, $1.25.

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The Church at Work

CLERGYMEN'S RETIRING FUND SOCIETY.

The annual meeting of the Clergymen's Retiring Fund Society was held November 11th at the Church Missions House, New York. The reports of the Treasurer and Financial Secretary presented a gratifying exhibit of the year's work. The Permanent Fund has been augmented by $10,839.47, so that it stands at the beginning of the new year at $213,791.57. The percentage of payment to each annuitant on the sums he has contributed to the treasury is 26 per cent. The amount of income to be divided this month among the annuitants is $10,746.58. Fifty-four new clerical members have been enrolled, making the present membership seven hundred and three, which is the largest in the Society's history. Its distinctive work is to secure to all the clergy who choose to become members, an annuity on reaching the age of sixty years. Its work is cordially endorsed by both Houses of General Convention and confidently appeals to the Church to aid it in helping the clergy to help themselves, by securing through membership an annuity in their later years not as a *gratuity,* but as a *right,* because they have complied with a condition which involves that right.

The Bishop of New Jersey, who has been President of the Society during the greater part of its existence, which dates back to 1874, felt constrained, on account of increasing diocesan cares, to decline reëlection to the presidency. His declination was reluctantly accepted with cordial expression of appreciation for his long and faithful service, and of his earnest assurance of abiding faith and interest in the Society's work. The Rev. Dr. Wm. H. Vibbert, vicar of Trinity Chapel, New York, was elected President in his place. The other officers continue in their respective positions: Mr. J. Van V. Olcott, Secretary; Mr. Elihu Chauncey, Treasurer, and Rev. Dr. Henry Anstice, Financial Secretary, with office in the Church Missions House, to whom all correspondence about the Society should be addressed.

ALABAMA.

C. M. Beckwith, D.D., Bishop.

Work at Selma.

Mr. James McCallen, Jr., lay reader of old St. John's Church, Philadelphia, will work at All Angels' mission, Selma, under the direction of the Rev. Mother Mary Margaret. This is a worthy work among the "poor whites," in which the late Bishop Barnwell was much interested.

ALBANY.

Wm. Croswell Doane, D.D., LL.D., Bishop.
Richard H. Nelson, D.D., Bp. Coadj.

Death of Dr. Pendleton—Dr. Battershall's Anniversary—Clericus—Notes.

The Rev. Dr. Pendleton, rector of St. George's Church, Schenectady, Secretary of the Standing Committee and President of the Commission for Deaf Mute Work in the Diocese of Albany, died suddenly on Tuesday morning, November 15th. At the moment of going to press no particulars are at hand.

The Rev. Dr. Battershall, rector of St. Peter's, celebrated the 30th anniversary of his rectorship on Sunday, November 6th, when he took occasion to recall the progress and struggles of his long rectorship. Concluding an exceptionally eloquent address, he said:

"I love this church. It has grown about me and into me. Its shapely stones are dear to me, its living stones have been built into my life. Since that 'first day' it has become in large measure a church of the young. It is not only a house of memories, it is a house of hopes. With its venerable past, I see a deepening light and a gathering power in its future. Be true to it. Pray for it. Work for it. And may this stately shrine breathe beauty and grandeur through the lives that lie in the holy shadow of its altar. May forces flow from it that shall comfort you and strengthen you and inspire you to make this a parish more and more the vision and the realization of the beneficent Christ."

The Clericus of Albany and Troy held its annual meeting on Monday, November 7th, in the parish house of Christ Church, Troy. There was a large attendance. The Rev. James Caird of Troy was elected President, the Rev. George A. Holbrook, Troy, Vice-President, the Rev. Morris Coerr, Albany, Secretary and Treasurer. The Very Rev. Dean Talbot of Albany spoke upon "The Relation of the Cathedral to the Parish Churches of the Diocese." The subject was ably presented and the discussion was very interesting.

The fall meeting of the Archdeaconry of Ogdensburg was held in Trinity Church, Gouveneur (the Rev. J. A. Dickson, rector), on Tuesday and Wednesday, November 1st and 2nd. The speakers were the Rev. D. B. Patterson, Norwood, and the Rev. Alexander Elliott of Fort Covington. The subjects were "The Growth of the Kingdom in the Thought of Men," and "The Growth of the Kingdom in the World." A sermon was preached by the Rev. Ernest A. Smith. The Rev. R. M. Kirby, D.D., was nominated to the Bishop to succeed himself as Archdeacon of Ogdensburg.

On All Saints' day a beautiful brass lecturn was unveiled and blessed at Christ Church, Waterford (the Rev. Charles L. Sleight, rector). This is a memorial of one of the communicants of the Church.

CALIFORNIA.

Wm. F. Nichols, D.D., Bishop.

Conferences at Oakland.

From October 23d to 28th the Rev. Father Parrish preached a series of conferences in Trinity Church, Oakland. The large congregations manifested a deep interest throughout. The "Question Box" proved an important feature of the week, and the questions covered a wide range, including doctrine, worship and morals. Father Parrish is an able preacher, and the Order which he is endeavoring to establish on this coast should find a large sphere of usefulness.

CENTRAL NEW YORK.

Chas. T. Olmsted, D.D., Bishop.

Conferences at Lowville—Utica Items—Convocation at Whitesboro—Cornerstone at Elmira—Death of the Rev. Wm. B. Coleman Jr.

A series of "Conferences" has been held by the Rev. Wm. F. Mayo, O.H.C., during the first week in November in Trinity Church, Lowville (Rev. Edwin B. Doolittle, rector).

A tablet to the memory of Miss Alice G. L. Barnard in the choir alcove of Grace Church, Utica, was unveiled by the rector, Dr. Bellinger, on All Saints' Day, Bishop Olmsted making a short address. The tablet has been erected by the ladies' volunteer choir of the church of which Miss Barnard was long a director, by the Girls' Friendly Society, and by the Altar Society. It bears the following inscription: "To the glory of God and in loving memory of His servant, Alice Gertrude Lawrence Barnard, fell asleep Passion Sunday, 1904. This memorial is here placed by her friends and fellow workers in the House of God, All Saints' Day, 1904. 'His servants shall serve Him and they shall see His face, and His name shall be in their foreheads.'"

At the All Saints' Day service in Calvary Church, Utica, the rector, the Rev. E. H. Coley, delivered an interesting address from Hebrews xii. 1-2, in which he referred to the late Bishop Huntington and to Dr. William A. Matson, who died recently in Long Island. The latter was the first rector of this parish. The offering was for the beginning of an endowment fund for the parish.

Several years ago, when the Church of the Saviour property, in Syracuse, was bought by subscriptions from prominent men of the Diocese, it was given to Bishop Huntington absolutely. The late Bishop, however, executed a deed of the property to the trustees of the parochial fund of the Diocese, the body qualified to hold property. The deed was held until after the Bishop's death, and has now been filed.

The fall meeting of the Convocation of the second district was held October 25-26 in St. John's Church, Whitesboro. The Dean and rector, the Rev. Wm. Cooke, presided. Missionary addresses were made by the Rev. W. G. Bentley and the Rev. J. K. Parker. A report of the General Convention was given by the Rev. John Arthur. The sermon was by the Rev. E. H. Coley.

On the octave of All Saints', Bishop Olmsted laid the cornerstone of the new church for Grace parish, Elmira, of which the Rev. Arthur B. Rudd is rector. There were two early celebrations, followed by solemn Eucharist at 10:30. The church, which is to be a commanding structure of unusual loftiness, is of late perpendicular Gothic design, depending for its impressiveness upon the simple dignity of its lines and the harmony of its proportions. The architect is the Rev. F. W. Burge of Rye, N. Y., assisted by Otis Dockstader of Elmira. The outside of the church is to be built of local stone, with the octagon towers and window openings made of dressed Ohio sandstone. On the gospel side, the aisle opens out into the Lady chapel that will seat about seventy, while on the south of the sanctuary, beneath the organ chamber, is St. Stephen's chapel, seating about thirty, which may also be used as a mortuary chapel. The chancel, which occupies the last two bays of the nave, will be separated from it by a carved oak screen bearing a rood and statues carved by Hans Mayr, son of the celebrated Christus of Oberammergau, who will also carve other statues for the church.

The nave of the church will be consecrated in honor of All Saints, who have been the choice vessels of God's grace, and it is because of this idea of the grace of God shown forth in His saints, that the feast of All Saints was recently adopted as the patronal festival of the parish. The cornerstone bears around a floriated cross the inscription: "To the Glory of God and in Honor of All Saints. Amen. 1865-1904." Among the articles placed in the stone was a Bible, used by Fr. Wright, to whom the parish owes its full acceptance of the Catholic Faith.

The parish building at the rear of the church contains, besides the guild rooms and sacristies for the priests and acolytes, two large halls for the use of the Sunday School. Standing as it will on one of the finest residential streets in the city, with the gilded cross on its gable rising 70 feet above the pavement, it will witness to all the full Catholic teaching of the American Church.

The Rev. Wm. B. Coleman, Jr., rector of St. George's Church, Utica, died suddenly last night. He was walking on the street when an attack of apoplexy came upon him. He was taken to St. Luke's Hospital, where he expired at midnight. Mr. Coleman has been rector of St. George's since 1892.

CENTRAL PENNSYLVANIA.

Ethelbert Talbot, D.D., LL.D., Bishop.

Woman's Auxiliary—Pottsville—Notes.

The 22nd annual meeting of the Woman's Auxiliary of the Diocese was held in St. John's parish, York, Tuesday, November 8th. Bishop Van Buren gave a most interesting address on Porto Rico. Next day the Rev. Dr. Breed conducted a very helpful "Quiet Hour," after which there was a High Celebration, at which the Bishop of the Diocese was celebrant, assisted by Bishop Van Buren and the curate of the parish. Bishop McKim of Tokyo and Archdeacon Radcliffe made brief addresses before the women later. At 7:30 p. m., after special prayers, Bishops McKim and Van Buren, and Archdeacon Jennings of Boise stirred all present by their earnest accounts of their respective fields of labor.

The new parish house at Pottsville will cost about $20,000.

The 30th year-mark of the Rev. Dr. Henry L. Jones of St. Stephen's, Wilkes Barre, occurred on Sunday, November 13th. On the following Monday a reception was given the rector and his wife in the parish house.

The General Missionary of Central Pennsylvania Diocese, Archdeacon Radcliffe, has been asked by Bishop Talbot to continue his work in what is called the old Diocese, as the Bishop's special missionary assistant.

CHICAGO.

Wm. E. McLaren, D.D., D.C.L., Bishop.
Chas. P. Anderson, D.D., Bp. Coadj.

Missionary Exhibit—Sunday School Institutes—Evanston—City Notes.

The missionary exhibit given under the auspices of the officers of the Junior Auxiliary of the Diocese on November 1st, 2nd, and 3d in the Masonic Temple was a great success. Most interesting loan exhibits from our missionary fields were on display. Curios from many different Indian tribes, representative articles from the Philippines, Honolulu, Mexico, and Alaska, a number of pieces from Miss Higgins' African collection, some quaint curios from Miss Emery, New York, and some 25 pieces from the Chinese mission in the city, formed a most interesting display. In addition there was a collection of Indian photographs sent by Archdeacon Appleby of Duluth; and the Rev. Geo. B. Pratt, who was sent to Porto Rico by Bishop McLaren in 1899 while yet the island was under military control, and who did most efficient work there, had a most instructive display of nearly 300 articles from Porto Rico, which he explained in a very interesting way.

The purpose of this exhibit was to arouse in many workers among the Juniors a personal interest in the several missionary fields, in all of which they are supporting scholarships. The work among the Juniors is primarily to develop in the children a true and lasting zeal for missions which, if accomplished, will give a generation to whom the Lord's command will be, not a sentiment, but an active principle in their lives. To teach

the making of articles for the missionary boxes is but a secondary object, though it is one of the practical means to the desired end. Nearly 300 articles, representing 18 parishes and missions, constituted an exhibit of their work, and was very helpful. Interesting addresses were given during the three days. Mrs. G. B. Pratt spoke on Porto Rico; the Rev. C. E. Deuel on Indian Missions; Mrs. Hopkins on Alaska; and Miss Higgins on Africa. Mrs. Duncombe, 667 Washington Boulevard, Chicago, is in charge of the Junior work, and will be glad to confer with any parish relative to work.

A MEETING of the West Side Sunday School Institute was held at St. Barnabas' Church, Chicago, on the afternoon and evening of Nov. 9th. At the afternoon session the Rev. Z. T. Phillips, rector of Trinity Church, made an address on the General Conference on Sunday School Work, which was held at Boston during the General Convention. In the evening, following the elelction of officers, at which the old officers were re-elected, the Rev. F. C. Sherman gave an admirable talk on the "Necessity of the Sunday School in the Twentieth Century." The roll call showed the largest attendance since the inception of the work. The Rev. A. B. Whitcombe presided. A supper was served at 6:30 o'clock, and a social hour enjoyed.

THE SOUTH SIDE Sunday School Institute also had a meeting on the evening of Nov. 10th, at St. Mark's Church, Chicago, the Rev. C. H. Young, rector of Christ Church and President of the Institute, presiding. The Rev. E. V. Shayler of Oak Park discussed the General Convention, and an address on Sunday School Institutes was made by the Rev. A. B. Whitcombe, rector of the Church of the Good Shepherd, Chicago.

THE ANNUAL RECEPTION of the Champlin Home for Boys was held on the afternoon and evening of Saturday, November 5th, at the Home, 515 W. Adams St., Chicago, and was well attended. This excellent work is receiving increased attention and it is hoped that the efforts of the Church Club and others to raise the amount necessary to give Father Chattin the increased and much needed facilities for his work will soon be successful.

SEVERAL IMPROVEMENTS have been noted at St. Luke's Church, Evanston (Rev. G. C. Stewart, rector), this autumn. The interior has been renovated, the church wired for electric lighting, and the eucharistic vestments have been introduced. A silver wafer box and a pair of brass alms basins have also been presented by two societies of the parish. The rector will be formally instituted by Bishop Anderson on Sunday, December 4th.

ST. ELIZABETH'S CHURCH, Chicago Lawn, has also been making improvements, and the sanctuary is now fitted throughout in hard wood.

THE REV. LUTHER PARDEE is now serving as *locum tenens* at St. Paul's Church, Glencoe. In addition to St. Paul's, Glencoe, there are several other parishes in the Diocese which are soon to become vacant. It is noted that the Rev. F. W. White has resigned Grace, Freeport; the Rev. J. F. Milbank, Good Shepherd, Momence; and the Rev. L. C. Rogers has left St. Margaret's, Windsor Park.

THE ANNUAL meeting of the Men's Club of the Church of the Redeemer, Chicago (Rev. S. B. Blunt, rector), was held at the parish house on November 10th. After the business meeting an interesting address was delivered by Mr. Wm. B. Haynie, general counsel of the Illinois Steel Co., on "Elements of Success in Business." There was a large attendance.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

All Saints' Day Memorials—Death of Mrs. Phelps—Notes.

AT TRINITY CHURCH, South Norwalk (the Rev. Romilly F. Humphries, rector), a paten and chalice have been given in memory of the late junior warden, Josiah N. Grumman, many years a zealous and valued officer of the parish. They were blessed and first used on All Saints' day. The inscription is as follows: "In Memoriam, Josiah N. Grumman, Trinity Church, South Norwalk, Conn., All Saints' Day, 1904."

AT ST. THOMAS' CHURCH, Hartford (the Rev. Henry Macbeth, rector), on All Saints' day, the evening service was in memory of the late Rev. George Russell Warner, who was for fourteen years the beloved rector of St. Thomas'. The memorial address was delivered by the Rev. Adelbert P. Chapman, rector of Trinity Church, Northfield, and a life-long friend of the departed priest.

MRS. LYDIA ANN PHELPS, widow of Judge James Phelps, died on the day before All Saints', at her home at Essex. Judge Phelps was the senior warden of St. John's Church (the Rev. Percy Barnes, rector), and a jurist of reputation. Mrs. Phelps had reached the age of 87 years.

A GUARANTEE FUND of $100,000 is being raised by the trustees of Trinity College. Of this amount it is stated that $28,000 has been received.

A SERVICE is held annually on All Saints' day in the old church edifice of Trinity parish, Brooklyn, erected in 1771. This year, on the holy day, the celebrant at the Eucharist was the Bishop of the Diocese. He was assisted by the rector, the Rev. Samuel F. Jarvis, grandson of the second Bishop of Connecticut. Confirmation was administered at the present church, in the village of Brooklyn.

DALLAS.

A. C. GARRETT, D.D., LL.D., Bishop.

The Dean Installed.

THE REV. GEORGE EDWARD WALK entered upon his new work as Dean of St. Matthew's Cathedral on Sunday, November 6th, preaching at the regular services on that day. A reception was tendered him and his wife by the Bishop and the members of the Cathedral on the Thursday evening following.

DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.

Death of Francis G. Dupont.

THE DEATH of Mr. Francis G. Dupont, a leading Churchman, senior warden of St. John's Church, Wilmington, and secretary-treasurer of the Church Club of Delaware, occurred at his home in Wilmington, November 7th. He was the son of Alexis I. Dupont, and was 54 years of age.

DULUTH.

J. D. MORRISON, D.D., LL.D., Miss. Epp.

District Notes.

THE REV. A. O. WORTHING, who has recently left Fergus Falls on account of his family's health, has done a most efficient work in that parish, remaining with the people there for seven years. It is with regret that the connection of priest and people has been severed.

THE REV. JOSEPH R. ALTEN of Breckenridge has opened a mission at Warnerville, and the Rev. A. T. Young of Moorhead assists him in the work by administering the Holy Eucharist, the former still being in deacon's orders. The work at this point promises well.

TRINITY MISSION (Bishop's chapel) has received handsome brass altar pieces, cross, vases, alms basin, missal stand—the gift of Mr. and Mrs. Geo. Crosby.

NEW MISSION WORK seems to be opening up in the Red River Deanery, and the outlook for the Church is bright.

IT MAY BE of interest to other parishes and missions to know that the vestry of St. John's, Moorhead, recently decided to co-operate with the rector by designating the offerings once a month to diocesan and apportionment purposes. With this in view it is felt that missionary enthusiasm can and will be aroused and that many will respond who would not if only the pledges were distributed for these purposes.

EASTON.

WM. FORBES ADAMS, D.D., D.C.L., Bishop.

Anniversary at Hillsboro—Death of Dr. J. L. Bryan.

THE 47TH ANNIVERSARY of the continuous rectorship of the Rev. George F. Beaven of St. John's parish, Hillsboro, Caroline County, and the 46th of St. Paul's Church were celebrated October 28th. The Rev. W. G. McCready of Easton preached. The other clergy present were the Rev. Messrs. James A. Mitchell of Centreville, A. Batte of Queenstown, F. B. Adkins of Quantico, W. Y. Beaven of Longwoods, E. R. Rich, Dean of Trinity Cathedral, Easton, W. B. Stehl of Centreville, H. L. Drew of Denton, Robert R. Windley of Greensboro.

AT AN EARLY hour on the morning of Sunday, the 8th inst., an aged and excellent clergyman of the Diocese of Easton, the Rev. J. L. Bryan, M.D., of Cambridge, Md., passed to the joys of Paradise at the ripe age of fourscore years. His degree of Doctor was derived from the fact that in early life he was a physician. During this period he was ordained a deacon by the late Bishop Whittingham, in which capacity, as occasion offered, he served a long time; but some years ago he concluded to be advanced to the priesthood, and became the rector of Dorchester parish, which for a time he faithfully served. For a few years he has been in very feeble health, and finally had to yield to the call which, sooner or later, comes to all.

For a number of years he was school examiner for Dorchester County, of which his late place of residence, Cambridge, is the county-seat, in which position he was very efficient and useful and was much esteemed by the teachers under him.

At two different periods, too, he was the secretary of the convention of the Diocese of Easton, discharging the duties of his office satisfactorily and well.

His funeral services took place on Tuesday, the 8th inst., at 3 o'clock, in Christ Church, Cambridge, and were conducted by the rector, the Rev. T. B. Barlow, assisted by a long-time friend of the deceased, the Rev. Wm. W. Greene, a non-parochial clergyman residing in the same county. The pallbearers were prominent citizens. The attendance was very large, the music very appropriate and devotional, and the whole service beautiful and impressive. Dr. Bryan leaves a widow and several sons and daughters, all grown.

GEORGIA.

C. K. NELSON, D.D., Bishop.

Order for Consecration of Mr. Knight—Daughters of the King.

THE PRESIDING BISHOP has taken order for the consecration of the Rev. Albion Williamson Knight as Missionary Bishop-elect of Cuba, as follows: Place, St. Philip's Cathedral, Atlanta, Georgia; time, St. Thomas' day, December 21, 1904; conse-

crators, the Presiding Bishop, the Bishop of Florida, the Bishop of Georgia; presenters, the Bishop Coadjutor of Fond du Lac, the Bishop of Mississippi; preacher, the Bishop of Louisiana; attending presbyters, Rev. C. B. Wilmer, Rev. Chas. T. A. Pise.

For the first time since its organization, the Georgia Local Assembly of The Daughters of the King met in Savannah on Wednesday, November 9th, at St. Paul's Church, and as the guests of the chapter in that parish. After a celebration of the Holy Communion, papers were read by Miss Lilla Colquitt of Atlanta on "Work in the Chapters," by Mrs. E. G. Warner of Atlanta on "The Self-Denial Week," and by Miss Gail Harwood of Atlanta on "The Influence of the Daughters of the King in Maintaining the Sanctity of the Lord's Day," all of which were thoroughly enjoyed. At the close of this session those present were taken to "Thunderbolt," a local resort on the salt water, where supper was served. The evening service was held at 8:30, at which interesting addresses were given by the Rev. C. H. Strong, rector of St. John's Church, Savannah, and Mr. E. H. Elliott, a layman prominent in the Brotherhood of St. Andrew.

The rector and people of St. Paul's, Savannah, are getting ready for a ten days' mission, to begin on December 11th, under the Rev. J. O. S. Huntington and Rev. S. C. Hughson, O.H.C.

INDIANAPOLIS.

Joseph M. Francis, D.D., Bishop.

Missionary Conference at Indianapolis—Illness of a Priest.

A Missionary Conference is in session at Indianapolis on Friday and Saturday of this week and on Sunday, November 20th. Among the speakers are the Bishops of Kyoto, Alaska, Shanghai, the Bishop Coadjutor of Chicago, and Mr. John W. Wood of the Mission Board.

The Rev. J. D. Stanley, rector of Christ Church, Indianapolis, was called home from General Convention by reason of the illness of a son from typhoid fever, and has now succumbed to the same disease himself. The son is well on the way toward recovery, and it is hoped that the father may soon be.

KENTUCKY.

A Notable Marriage.

The marriage of the Rev. Harry S. Musson, chaplain of the Bishop of Indianapolis and rector of the parish of the Holy Innocents', Indianapolis, and Miss Gertrude W. Dudley, youngest daughter of the late Bishop of Kentucky, was solemnized in Christ Church Cathedral, Louisville, Wednesday, November 9th, at noon, by Bishop Francis, assisted by the Very Rev. Charles Ewell Craik, D.D., Dean of the Cathedral. The clergy of Louisville, vested with surplice and white stole, were also in the chancel. The service was choral, the music being admirably rendered by the famous vested choir of the Cathedral. Several of the clergy of the Diocese of Indianapolis were present, assisting as ushers. The bridal party attended a celebration in the Cathedral at 7 A. M., and after the marriage, together with the clergy and a few other friends, were entertained by Mrs. Dudley at breakfast.

LARAMIE.

A. R. Graves, D.D., LL.D., Miss. Bp.

Harvest Home at Sheridan, Wyo.

Harvest Home services were held on October 30th at St. Peter's Church, Sheridan, Wyo. (Rev. C. Walter MacWilliams, priest in charge). The church was tastefully decorated with grain, flowers, and fruits. Large congregations were present at morning and evening services; the offerings, amounting to $52.25, for the final payment upon the rectory debt, being more than the amount required. The church property is now entirely free from encumbrance.

Regular services have recently been established by Mr. MacWilliams at Monarch, a growing coal camp, nine miles distant from Sheridan.

LONG ISLAND.

Frederick Burgess, D.D., Bishop.

Lynbrook—All Saints' Day Gifts - B. S A. and Daughters of the King—Missionary—Brooklyn Notes.

Mrs. James P. Nieman of Lynbrook has presented the Diocese with two lots, on which will be erected the new Christ Chapel, Lynbrook. The congregation was somewhat divided as to the location of the new chapel until the recent gift. Some funds are in hand for the erection of the new chapel.

In announcing that the All Saints' day offering in Grace Church on the Heights, Brooklyn, would go to the Clergy Relief fund, the rector, the Rev. Dr. C. F. J. Wrigley, called attention to the inadequacy of that fund to provide even necessities for those who have worn themselves out in the service of the Church. His own investigation of the fund, he said, had shown that not more than thirty dollars can be distributed from it annually to those who are absolutely in need of actual subsistence requirements. That such a condition should continue to exist, the Rev. Dr. Wrigley thought incomprehensible. The nation, he said, does not fail to provide sufficient care for the worn-out men in its several services, yet it seems almost to forget those of the army of God.

Numerous All Saints' day memorials were unveiled in the various churches of the Diocese. In Christ Church, Clinton Street (the Rev. Dr. A. B. Kinsolving, rector), there were placed a credence table and an alms shelf, the gift of Mrs. J. Herman Aldrich, as a memorial to her mother, the late Mrs. Mary B. Edson. The rector referred in his address to the great debt owed by the church to this family. Mr. R. Geissler is the maker. In St. Timothy's Church (the Rev. W. Irving Stecher, rector), there were placed six heavy candlesticks of polished brass in memory of former parishioners. These candlesticks also came from the studios of Mr. Geissler. Important additions were made to the endowment of All Saints' Church, Great Neck (the Rev. Kirkland Huske, rector), on All Saints' day. The exact sum is not known. A year ago $75,000 was asked for as an endowment, and more than a third of that sum was given.

The Brotherhood of St. Andrew and the Daughters of the King held joint assemblies at Christ Church, Bedford Avenue, November 3d. It was the first time these organizations had met together. The plan brought out a larger attendance than ever before, with enthusiasm resulting from increased numbers. At half-past ten there was a celebration of the Holy Communion, the rector, the Rev. Dr. James H. Darlington, being celebrant, assisted by the Rev. H. J. Glover, assistant at Christ Church, the Rev. T. J. Lacey of the Church of the Redeemer, the Rev. Mr. Clark, curate at Trinity Chapel, Manhattan, and the Rev. H. R. Fell, assistant at St. Thomas' Church, Brooklyn. The sermon was preached by Bishop Graves of Shanghai. There were about two hundred Daughters present. Luncheon was served at half-past twelve, and from two until four there was a business session. At four there were addresses by the Rev. F. W. Norris, St. Matthew's Church, and the Rev. St. Clair Hathaway of St. Thomas' Church. At five the Brotherhood came for a business session, and at six there was an address by Mr. Henry W. Harvest, one of the lay helpers from the Bronx. A devotional meeting, led by the Rev. H. W. Scudder, preceded supper. At eight Evening Prayer was said, and there were addresses by Mr. Alexander M. Hadden of Manhattan, the Rev. Hiram R. Hulse, St. Mary's, Manhattan, and Mr. E. C. McAlester, New England Secretary of the Brotherhood. There were present 74 Brotherhood men and 61 Daughters of the King at their respective business sessions.

The spirit of Missions, so pronounced at the missionary services during the General Convention, was visible in the services of the 32nd anniversary of the Long Island Branch of the Woman's Auxiliary, held Thursday, November 10th, in St. Ann's Church, Brooklyn (Rev. Reese F. Alsop, D.D., rector). Bishop Partridge of Japan preached at the opening Eucharist. The short address—too short, as many expressed it—delivered by the Bishop of the Diocese in opening the business session, again fully demonstrated that the beloved diocesan has missions at heart. Bishop Nelson of Georgia presented in a very clear and interesting manner the work among the poor whites of his state. Archdeacon Hughson and the Rev. Hiram R. Hulse of the American Church Missionary Society eloquently pleaded for the several interests in which they were engaged. The meeting closed with prayers and the Bishop's blessing.

The congregation of the Church of the Epiphany, Brooklyn (Rev. Dean Richmond Babbitt, LL.D., rector), celebrated with the Harvest Home festival, their rector's fifth anniversary. The choir now goes forth in procession preceded by a cross. The eucharistic lights, stolen several months ago, have been replaced and seven-branch candelabra adorn the altar. During Dr. Babbitt's rectorship, the church was freed from debt, some $70,000 raised. A solid silver Communion service, for clinic celebrations, was presented the rector.

Every new work which presents the onward march of the Church must have an interest and influence which pictures courage, such as the people of St. Jude's Church, Blythebourne (Rev. Clarence M. Dunham, rector), have manifested in their parish work. On Sunday, November 6th, ground was broken for the new church edifice. The congregation assembled in the present edifice and forming in procession, marched to the new location. The order of procession was as follows: The children of the Sunday School of the mission, children of the parish Sunday School, girl choir in cap and gown, crucifer, vested choir of the mission, vested choir of the church, lay readers of the parish, acolytes of the parish, rector, representatives of the parish organizations, wardens and vestrymen, congregation. The ground was broken by Mrs. Robert B. Snowden, widow of the late beloved rector, then followed Mrs. William B. Litchfield, wife of the first senior warden, the rector, wardens, vestrymen, and representatives of the parish.

The 23d Sunday after Trinity was notable in the history of Trinity Church, East New York (Rev. Nelson R. Boss, rector), as it was the 20th anniversary of the rectorship of Mr. Boss. Twenty years ago the congregation were worshipping in a small wooden structure on Wyona Street, which was sold and is now used as a Jewish synagogue. This section has changed with the rapid growth incident to increased population. It was in this parish the late rector of St. Mary the Virgin, Manhattan, the late Rev. Fr. Brown first became rector of a parish, and in this curê introduced the practice of weekly celebrations.

On All Saints' day the Rev. Geo. M. Christian, D.D., rector of the Church of St. Mary the Virgin, Manhattan, preached an eloquent sermon at choral evensong service at St. Paul's, Brooklyn (Rev. Warner E. L. Ward, rector). On All Souls' day requiems

were celebrated at 6:30, 7, and 8 A. M. A Guild of All Souls' will soon be added to the list of parish organizations, which has been steadily lengthening since the present rector took charge last April.

LOS ANGELES.

Jos. H. Johnson, D.D., Bishop.

Diocesan Notes.

The Rev. Joseph McConnell, the recently appointed General Missionary, will be here to commence active work about November 16. His presence here will permit of a much needed and eminently useful work being accomplished.

With great regret the Board of Missions has accepted the resignation of the Ven. Archdeacon Robinson, who has moved with his family to Palo Alto, two members of the family being students at the Leland Stanford, Jr., University. Universal regret is expressed at the departure of the Archdeacon and his estimable family.

The building of the new addition to St. Paul's parish house, Los Angeles, is rapidly nearing completion. The structure is of brick, three stories in height, making a most complete and well equipped edifice. It will be ready for the roof in a week or ten days. The money to pay for this magnificent parish house, costing upwards of $10,000, was subscribed last Easter day. It will be an adjunct to the parish and Diocese that cannot be overestimated.

MARYLAND.

Wm. Paret, D.D., LL.D., Bishop.

Diocesan Notes—Baltimore Items.

Dr. Howard A. Kelly, one of the most prominent physicians of Baltimore, is conducting a Bible class for men at Christ Church, where the Rev. E. B. Niver is rector. The class closes at 10:30 o'clock to give members of other congregations an opportunity to attend their own churches.

A largely attended memorial service was held in All Saints' Church, Frederick, on All Saints' day, at which a handsome bronze pulpit was blessed as a memorial to the late Rt. Rev. J. Addison Ingle, the first Missionary Bishop of Hankow, China, where he died last December. The pulpit, which is a beautiful piece of work, was designed and made in New York, and was presented by the members of the congregation. Bishop Ingle was the son of the Rev. Osborne Ingle, rector of the parish. The service was rendered the more impressive by the rendition of appropriate music by the St. Cecilia chapter of All Saints' Church in memorial of those departed during the past year.

The vestry of the Church of the Ascension, Westminster, have extended a call to the rectorship which has been vacant since the removal of the Rev. E. B. Taylor to the Rev. Thomas Atkinson, a Baltimorean, who for the past eleven years has been rector of St. Barnabas Church, Baltimore.

After a three days' search, the body of the Rev. George Frederick Kettel, who was drowned from a rowboat, was recovered with a drag-net near the spot where he was seen to go down. An inquest was held and the coroner's verdict was that the drowning was accidental. The burial service was by the Rev. E. B. Niver, rector of Christ Church, to whom the deceased had formerly been assistant, and the Rev. Louis B. Brown, rector of St. Matthew's Church, Sparrow's Point. The interment was in Greenmount Cemetery, Baltimore.

The Sunday School Institute of the Diocese of Maryland was held in the parish house of the Church of the Ascension, Baltimore, on Wednesday evening, November 9th. The topics for the evening were "Teaching," by Miss M. Lucy Redmond of Annapolis, and "Preparation of the Lesson," by the Rev. B. B. Lovett.

Emmanuel Church, Baltimore (the Rev. Dr. J. Houston Eccleston, rector), celebrated its 50th anniversary on Sunday, November 6th, with appropriate services and special music. The Bishop of Maryland preached at the morning service, and at night, the Rt. Rev. A. M. Randolph, D.D., Bishop of Southern Virginia, who preceded Dr. Eccleston as rector of the church. The musical programme was arranged by Mr. Harold Randolph, director of the Peabody Conservatory of Music and organist of the church.

The Rev. F. Ward Denys, rector of St. Mary's Church, Baltimore, with Mrs. Denys and their daughters, the Misses Dorothea and Gwendolen, have just returned home after a four months' tour of Great Britain and the Continent.

The late Dr. Alfred H. Powell was buried from Emmanuel Church, Baltimore, on November 7th, the Rev. Dr. J. Houston Eccleston, rector of the church, officiating, assisted by the Rev. Dr. Wm. M. Dame, rector of the Memorial Church, Baltimore. For more than thirty years Dr. Powell was physician to the Boys' School of St. Paul's Church, giving his services without remuneration and endearing himself to all the boys. In the congregation that attended were the Rev. Dr. J. S. B. Hodges, rector of St. Paul's parish, Mr. Marshall Thomas, of the trustees of the school, Mr. Miles Farrow, organist of St. Paul's, and the senior boys of the school.

Mr. William H. Lawrence, one of the pioneer electricians of Baltimore, and a brother of the Rev. Edward A. Lawrence of Pikesville, Md., died recently. Mr. Lawrence made the instruments used by Professor Bell of Washington in locating the bullet in President Garfield. He is also believed by many to have been the first man who actually fitted up electric lights in Baltimore. He was a consistent Churchman, being a communicant of the Church of Our Saviour.

A very interesting session of the Sunday School Institute of the Diocese was held last Wednesday evening at the Church of the Ascension, Baltimore. Miss M. Lucy Redmond of Annapolis, read a very thorough and able paper on "Teaching," and the Rev. B. B. Lovett addressed the Institute on the "Preparation of the Lesson." The Bishop presided at the meeting and at the close made the suggestion that at some future session of the Institute a practical illustration of the effective methods of conducting a school and teaching a lesson could be given by taking the Institute as a class and some one of our able city superintendents conducting it. He thought that in this way a much clearer idea could be given than by mere words.

MASSACHUSETTS.

Wm. Lawrence, D.D., LL.D., Bishop.

Free Churches—Bishops in Boston—The Advent—Catholic Club—C. B. S.

The annual meeting of the Massachusetts branch of the Free Church Association was held November 7th at the Diocesan House. The Rev. Reginald Heber Howe, D.D., occupied the chair. There was not a large attendance. In the annual report of the executive committee, which was read by the Rev. William Copley Winslow, D.D., the Secretary, it was stated that missions with free sitting had been established at Medfield, to be known as the Church of the Advent; at Revere, to be named St. Anne's mission; while at Osterville a chapel for summer services, also with free sittings, had been completed. One mission, St. Bartholomew's at Cambridge, has been discontinued. St. John's Church, East Boston, was the only edifice reported as having been consecrated during the year. The total number of parishes, chapels, and missions now in the Diocese is 177, of which 132 have free sittings or more than 74 per cent. The total individual sittings number 51,867, of which 32,263 are free. The report also makes mention of the fact that the new Diocese of Western Massachusetts has entered into direct relations with the parent society and the Rev. William T. Dakin of Springfield has been appointed Secretary. In that Diocese there are 48 churches and chapels, of which 29 are absolutely free.

Mr. Clarence H. Poor, treasurer of the Association, reported that the services on Boston Common during eleven successive Sundays were most successful and would have been further continued but for lack of sufficient funds, the expenses having been somewhat larger owing to the employment of a small choir of men and boys. The clergy who preached at these services included the Rev. Messrs. Frederick Edwards, Daniel D. Addison, D.D., John McGaw Foster, who preached twice, David Claiborne Garrett, Charles S. Hutchinson, and Charles N. Field. Plans were considered by which the Association might gain in membership, and the old officers were elected for another term, namely: President, the Rev. Reginald Heber Howe, D.D.; Secretary, the Rev. Wm. Copley Winslow, D.D.; Treasurer, Mr. Clarence H. Poor.

Bishop Rowe of Alaska, who tarried yet awhile since the close of the Convention, has left town, but is not returning to his mission field for some time, as it is his intention to take a trip through the South and West, reaching Alaska about the Easter season. While in Boston Bishop Rowe has told his interesting and often pathetic story of the trials and hardships in the Yukon fields at many churches. On his last Sunday here he occupied the pulpit of the Church of the Redeemer at Chestnut Hill (the Rev David Claiborne Garrett, rector), and the collection that was taken up and which was presented to the Bishop, amounted to $170, which the women of the parish afterwards made up to $200. In the afternoon of that same day he spoke at Trinity Church to a large congregation. It is an interesting fact that Bishop Rowe in no case has made any appeal for funds, and what he gets for his grand work comes entirely unsolicited. Perhaps for that reason it is all the more interesting that when he goes back into his field he will carry with him the sum of $5,000 with which to erect an episcopal residence at Sitka, this sum having been contributed by Churchwomen. Bishop Rowe's presence here has done much to stimulate an interest in that far off territory, and it is pretty safe to predict that hereafter the needs of the district both in the way of money, materials, and practical sympathy will be furnished in more liberal measure than ever before.

The season of the organization known as the Training School for Church Workers has been inaugurated through the announcement of the usual courses of lectures to take place at the Arlington Street home of Mrs. Guy Lowell. The courses, which usually are well attended by Churchwomen, are as follows: Tuesdays, 11 A. M., "What a Churchman Should Believe," Rev. Frederic Palmer of Andover; Wednesdays, 11 A. M., "History of the Old Testament," Mrs. Daniel C. Robinson; Thursdays, 11 A. M., "Emergencies, and Preparatory Dispensary Course," Dr. Florence F. Rice; Fridays, 11 A. M., "The Life and Mind of St. John," Professor Henry S. Nash of the Episcopal Theological School at Cambridge.

Bishop Brent is still lingering among us, much to the delight of many of the parishes which have been privileged to hear him. Recently he gave a lecture in the Fogg lecture room at Harvard, in the course of which

he said that it will take a long time to bring the Philippines into the condition of a nation. The Rev. Endicott Peabody, who presided, remarked, apropos of the foreign field, that he would rather have one of his boys become a foreign missionary than be President.

The Rev. Dr. William H. van Allen is leaving town November 12th for Michigan City, Ind., where he is to speak before the annual Synod of that Diocese. Bishop Van Buren of Porto Rico is announced to occupy his pulpit at the Advent on the Sunday that he is absent.

It is interesting to note that the Rev. Dr. Van Allen's two lectures on the Roman Church, which he delivered on two successive Sunday evenings have created a profound impression. His last address was on "Alien Romanism *versus* American Catholicism," in the preparation of which Dr. Van Allen gave much time and thought. The two lectures are to be printed in pamphlet form for free distribution.

Under the auspices of the Y. M. C. A. of Harvard University, Dr. Van Allen has begun a series of week-day Bible classes in Phillips Brooks House. The subject of the course is "The Catholic Church in the New Testament," and is one of seven Bible courses offered by the Association.

Advent Sunday is to be observed as a Quiet Day for women at St. Stephen's Church (the Rev. Ellis Bishop, rector). There will be Holy Communion with preparatory address at 8:15 A. M., followed by breakfast; then a meditation, service, and sermon, with dinner at 1:15.

At the meeting of the clergy of the Diocese at the Diocesan House on Monday, November 7th, which was largely attended, the Rev. Elwood Worcester, the new rector of Emmanuel, read a paper on "The Miraculous in the New Testament," which was followed by a discussion. On Monday, November 21st, at the Hotel Otis, the clergy will enjoy a luncheon, after which there will be a consideration of the subject, "The Advisability of a General Mission in this Diocese in 1905." The committee having the luncheon and meeting in charge consists of the Rev. Messrs. Charles E. Hutchinson, George L. Paine, and Samuel Snelling.

At the last meeting of the Catholic Club, held at St. John's, Church, Roxbury (the Rev. Edward H. Schlueter, rector), arrangements were made for a retreat for priests, which is to begin Monday evening, November 14, at the Church of St. John the Evangelist (the Rev. Fr. Field, S.S.J.E., rector). The retreat will continue until the following Friday, November 18, and will be in charge of the Rev. Fr. Tovey, S.S.J.E.

A meeting of the Boston wards of the C. B. S. was held on the evening of Tuesday, November 8th, at the Church of the Advent (the Rev. William H. Van Allen, D.D., rector). Six new members were admitted to the Confraternity by the Rev. Augustus Prime, who acted for Rev. Dr. Van Allen and Rev. Fr. Field, S.S.J.E. The service was in charge of the rector of the Advent, and at its conclusion, the members adjourned to the Sunday School room, where an address was delivered by the Rev. Fr. F. C. Powell, S.S.J.E., followed by a business meeting.

Because of continued ill health, the Rev. William S. S. Raymond has been obliged to resign the rectorship of Grace Church, South Boston, and will leave town within a a week for Texas, where he expects to spend the winter. Mr. Raymond has been at this South Boston church nearly four years.

MICHIGAN.

T. F. Davies, D.D., LL.D., Bishop.

St. Andrew's Anniversary—Patronal festival at Pontiac.

St. Andrew's day is to be especially observed this year by the members of St. Andrew's Church, Detroit. The first meeting will take place Tuesday evening, November 29, and the observance will end the following Sunday evening. Tuesday night there will be a general reception for the members of the parish. Wednesday, which is St. Andrew's day, will be taken up with three services. There will be Holy Communion at 6:45 A. M.; Holy Communion and Morning Prayer at 9:30, and, at 7:30 P. M, a special festival service. The preacher on this occasion will be the Rev. W. O. Waters, rector of Grace Church, Chicago, and former rector of St. Andrew's Church. On Thursday evening the men of the church will give a complimentary supper at the Fellowcraft Club to Rev. Mr. Waters and to Rev. John Mockridge, rector of the church. The speakers will be the Rev. Dr. John McCarroll of Grace Church, Rev. Mr. Waters, Edwin Denby and Charles M. Roehm. The chairman of the reception committee is F. S. Burgess. Rev. C. E. Woodcock will preach on Friday night in the church. The Sunday services will be as usual and in the evening, the Rev. Mr. Mockridge will hold a guild service for the benefit of all the church societies.

The parish of Pontiac is the second oldest in the State. Its parish registers date back unto the year 1834, and its history is wonderfully interesting reading. Up until the early part of this year the church was known under the title of Zion, possibly because it stands upon a hill. But with the advent of the new rector and the retirement of the beloved rector emeritus, the name was, on the vote and petition of the people, changed to that of All Saints'. The parish has therefore just kept its first patronal festival and with such marked spiritual and social success as to call for more than passing comment. The whole octave of the feast was observed as briefly stated in the last issue. The total number of communions made were 193 and all the services were well attended. Over $250 was taken in at the parish Fair, and the rector's reception was very largely attended. In spite of the octave being election day a good congregation assembled at the last Evensong of the Feast, at which solemn *Te Deum* was sung. An incident worthy of remark is that one of the special preachers during the festival was a former rector who was accustomed to use the black gown and preach to the people in high square pews, and this not so many years ago. The services to-day are beautifully rendered and the black gown has given place to the chasuble and what goes with it. The only thing to mar the happiness of this more than ordinarily successful celebration was the knowledge of the fact that the rector, who has recently passed through much sorrow, was additionally burdened by his only child and daughter being stricken with scarlet fever on the Sunday in the Octave.

MICHIGAN CITY.

John Hazen White, D.D., Bishop.

Howe School Notes.

The rector and choir of Howe School are to participate in the services of the diocesan Council at South Bend, November 15th and 16th. While in South Bend the choir will be entertained by the parishioners of St. James Church. The party includes about 30. Father Banfil of St. James' Church, South Bend, has presented Howe School with eight fine pictures to be used in school room decorations.

MILWAUKEE.

I. L. Nicholson, D.D., Bishop.

Convocation at Beloit—Special Services—St James' Church.

The Madison Convocation met in St. Paul's Church, Beloit, on Tuesday, November 1st. The Rev. M. J. Simpson of Baraboo preached the Convocation sermon, a thoughtful discourse on Isaiah liii. 3. The following topics were presented in well-prepared papers and the discussions were spirited:

The Marks of Catholicity, by the Rev. H. C. Boissier; The Sanctity of Marriage, by the Very Rev. M. Chase; Music in the Church Services, the Rev. J. A. M. Richey; The Care of Scattered Church People, the Rev. C. A. Wilson; The Prayer Book as an Interpreter of the Bible, the Rev. A. G. Harrison; The Prayer Book as the Model for Public Worship, the Rev. G. F. Brigham. Four addresses by Beloit laymen were of an especially high order. They were: How to Keep up Attendance in the Sunday School, C. O. Millett, Superintendent of St. Paul's Sunday School; The primary Department, Mrs. Max Leeds; The Office of the Home in the Training of Children, O. T. Thompson; The Office of the Sunday School as an Adjunct to the Home in Such Training, F. A. Horstman.

Thursday afternoon was assigned to the W. A. Mrs. G. C. Murphy, the newly-elected diocesan President, was present and read an interesting paper on the work. Addresses were also made by the Rev. A. H. Barrington, on "Why People Fail to Support Missions"; and by the Rev. W. H. Stone, on "The Church's Care of Baptized Children." The Rev. A. Q. Davis was the preacher on Thursday evening. The sermon on Wednesday evening was by the Rev. J. C. Lees.

The Convocation was a pronounced success. The attendance of clergy was good, and the interest of the Beloit people was shown by goodly numbers being present at all services and sessions. The one regrettable feature was the absence of the Bishop, on account of illness.

Arrangements are being made by the Brotherhood of St. Andrew in Milwaukee to inaugurate special services from time to time in the different city churches, at which the opportunity shall be given for all Churchmen to come together, and at which the speakers will be distinguished men from out of the city as well as the different local clergymen and laymen. The first of these services is arranged to be held at All Saints' Cathedral on the evening of St. Andrew's day, when the Bishop will preside and will introduce the speakers, the Rev. John Henry Hopkins, rector of the Church of the Epiphany, Chicago, and the Rev. Wm. Austin Smith, rector of St. Paul's Church, Milwaukee. This service and others that may probably be arranged similarly in the future are in no sense confined to the Brotherhood in their scope, but are for all Church people, and the hope is expressed that members of all the parishes in the city and vicinity will show their sympathy with the movement so largely as to crowd the church at this initial service. Afterward, there will be an informal reception in the guild hall adjoining, at which the Brotherhood men hope to have the opportunity of meeting the Church people of Milwaukee in general, both men and women.

The Brotherhood has been reorganized in Milwaukee, an energetic Local Assembly formed with Mr. Charles E. Sammond, a national Council member, as chairman, several new chapters organized and revived, including one at the Cathedral, and vigorous work is planned.

St. James' Church, Milwaukee, has called to its vacant rectorship the Rev. Frederick Edwards, rector of St. Paul's Church, Malden, Mass. Mr. Edwards is a graduate of Dickin-

son College, Carlisle, Pa., and of the Episcopal Theological School at Cambridge, taking from the former the degrees of Ph.B. and M.A., and from the latter the degree of B.D. He was ordained deacon by Bishop Leonard, acting for the Bishop of Massachusetts, in 1893, and was advanced to the priesthood in the year following by Bishop Lawrence. His early ministry was spent in charge of Trinity Church, Bridgewater, Mass., and he has been rector of Malden, as stated, since 1896.

Just as we go to press, information is received that Mr. Edwards has declined his call.

MINNESOTA.

S. C. Edsall, D.D., Bishop.

Memorials at Faribault—Cornerstone of St. Sigfrid's—Good Shepherd—Rochester.

There has been built into the Cathedral of Our Merciful Saviour, Faribault, erected as a monument to the late Bishop Whipple, a block of Indiana limestone, on which is artistically carved the following inscription:

"This Tower is the Thanksgiving of many People for Henry Benjamin Whipple, First Bishop of Minnesota, and is the Symbol before men of the supreme Value of a Righteous Man."

This memorial tablet, which is four feet by six in dimensions, and is set in the center of the north wall of the tower, just above the lower windows, is the gift of Bishop Potter of New York and Thomas Irvine and Reuben Warner of St. Paul.

The memorial tower has been completed for some time and is of a chaste and graceful design. It was begun in honor of the Bishop before his death, and the contributions toward the fund for its erection came not only from all over our own country, but also from foreign lands. Among the more distinguished of the foreign contributors may be mentioned the Archbishops of Canterbury and York, the Bishops of London and Winchester, and that brilliant friend of Carlisle, Lady Ashburton.

But it was not only the wealthy and the noble who in this way paid their tribute of respect to the greatest of Western Churchmen. Many of the subscriptions came from the different tribes of Indians to whose welfare Bishop Whipple was devoted, and the colored people of the South added their mite to the fund. Roman Catholics and Protestants of all denominations also contributed toward it.

Within the tower is a chime of bells, the finest toned, it is said, in the West, ten in number, which are rung for every service. These bells were installed by Mrs. Whipple in memory of her husband. Besides the chime, the tower contains the old Cathedral bell, which did service for thirty-three years alone. All the bells bear appropriate inscriptions.

A very interesting function took place in St. Paul last week, when Bishop Edsall laid the cornerstone for the new St. Sigfrid's Church for Swedish people, which is now in course of erection to take the place of the building that was destroyed in the August cyclone. In his address the Bishop spoke of the contrast and the likeness between the Churches of Sweden and of Anglican lands, and expressed the pleasure of American Churchmen on the opportunity that had been given them to assist in making provision for Swedish Churchmen.

The new church is being erected upon the same foundation that stood for the old one. The loss of the latter, apart from the foundation, was so complete that not even a single pew retained its proper form. The congregation had no insurance against loss by wind storm, and the loss of $6,000 was therefore complete. The city relief committee granted assistance to the extent of $1,500 toward making good its loss, and a considerable subscription list for the new church has already been gathered together.

The following interesting item is taken from the parish news of the Church of the Good Shepherd, St. Paul, as printed in *The Church Record*, the excellent diocesan paper of Minnesota:

"Mr. C. J. Ingles of Christ Church addressed the Men's Club this month. His subject was, 'The Religious Books of a Layman's Library.'

"He began with a few remarks on Church papers. He himself took seven. He spoke highly of *The Churchman*, but had given it up for The Living Church when *The Churchman* had spoken very severely of the ritual of the Fond du Lac consecration, and passed lightly over the funeral of an unbaptized heretic, with great ceremony, in Trinity Church, Boston. At the very least, every church should take the diocesan paper—*The Church Record*.

"He began his list of books with the Bible and Apostolic Fathers and ended with Father Dolling and books of devotion. He talked three-quarters of an hour and stopped only to give others an opportunity to say something. He had several large sheets of unused topics when he ended. Mr. Ingles is a man the Men's Clubs ought to use, for he has a fund of information on the Church that he is willing to share with others less well informed than himself."

Improvements have been made during the past few months in Calvary Church, Rochester, among the more important of which are the installation of a new pipe organ. The interior of the church has also been materially remodelled, the chancel enlarged, choir stalls put in proper place, the altar raised, and a memorial window placed over the reredos as the gift of Dr. Christopher Graham in memory of his mother, while other windows, in memory of Bishop Whipple, Bishop Gilbert, and the Rev. Charles Woodward, the first rector of the parish, will shortly be put in place. The various improvements have been made at a cost of some $2,000.

MISSOURI.

D. S. Tuttle, D.D., LL.D., Bishop.

Woman's Auxiliary—Farewell Service—Monroe City.

The quarterly meeting of the Woman's Auxiliary was held in Christ Church Cathedral, November 2nd. Bishop Tuttle and Bishop Van Buren officiated. After the celebration of the Holy Communion in the Cathedral, the business session convened in the Schuyler Memorial House. Dr. John R. Driggs of Point Hope, Alaska, addressed the meeting, and in response to his appeal for his chapel at Point Hope, $150 was pledged. Bishop Van Buren made a plea for Woman's work on the Island of Porto Rico, and $100 was pledged for him, and $85 for Mr. Roberts' work at the Shoshone Indian School in Wyoming, and $50 promised to insure the life of one of our foreign missionaries. Miss Constand's report of $1,303.14, showed this to be the largest offering ever raised by the Missouri Branch for the United Offering; $300 has also been raised for St. Stephen's mission.

On November 4th a farewell reception was given Canon and Mrs. Smith and the Rev. F. W. Cornell in the Schuyler Memorial. A large number of their friends were present to bid them God-speed in their new fields.

Interesting services were held at St. Jude's, Monroe City, on November 6th. A handsome memorial tower of stone was consecrated at the morning service by Bishop Tuttle. The vested choir and clergy, preceded by the crucifer, advanced from the vestry down the nave to the tower, reciting responsively the twenty-seventh Psalm. A brief service of consecration was said with thanks to Almighty God who had put it into the heart of His servant to offer this massive and appropriate gift, in memory of a loved and saintly mother. Immediately the pipe organ in the chancel pealed out that beautiful refrain, "Rejoice ye pure in heart," and the procession returned through the nave to the

ST. JUDE'S CHURCH, MONROE CITY, MO.

choir stalls. Litany and the Holy Communion followed. In the evening the Rev. Wm. H. Hatch, a former rector, now of St. Louis, preached very feelingly to his old parishioners and the Bishop gave a brief resumé of the work of General Convention in his happy style.

St. Jude's is now one of the handsomest churches in this part of the state, with beautiful opalescent windows throughout, set in the rugged buff stone of which the church is built, nearly a half century old. The tower which has been recently completed at a cost of $1,000, is a very great addition, and another improvement costing nearly a thousand dollars more, is the new steam-heat plant which will be used next Sunday for the first time. The present rector, the Rev. Benjamin Evans Diggs, has been with the parish only about six months, yet he has succeeded in getting affairs in good working order.

A plan is on foot for a fitting celebration of St. Jude's semi-centennial next year. The Rev. J. M. D. Davidson, D.D., of Chicago, who lately closed a very successful mission in Mississippi, has been in the parish during the last week making arrangements for a mission which will be held in the near future.

NEBRASKA.

Geo. Worthington, D.D., LL.D., Bishop.
Arthur L. Williams, D.D., Bp. Coadj.

The Bishop in his Diocese.

Bishop Worthington is in his Diocese for his usual visitation in the autumn, and will be present at the annual Convocation that is to meet at Schuyler this month.

NEWARK.

Edwin S. Lines, D.D., Bishop.

Rector Installed at Belleville—Woman's Auxiliary.

The Bishop installed the Rev. T. Percival Bate as rector of St. James' Church, Belleville, on All Saints' Day morning. In the evening the preacher was the Rev. Gustavus Tuckerman of the Church of the Holy Faith, New York.

With five Bishops present as special guests and speakers, the annual meeting of the Woman's Auxiliary of the Diocese, held at St. John's Church, Jersey City, Thursday, November 9th, was quite the most interesting and important gathering this organization has ever held. As Bishop Lines was detained in New York at the meeting of the Board of Missions, Bishop Brewer became the first speaker. He said that after his death, Montana would have to be divided, and that it was possible that before he died he might have to ask for a Coadjutor. The Rev. F. B. Carter of St. Luke's Church, Montclair, followed with an address upon the experiences of lay workers in the field. He was especially equipped to speak on this subject as his daughter, Miss Gertrude Carter, is one of the

workers at Hankow, China. Bishop Lines arrived at the conclusion of his address and then made an address of welcome to the delegates. He reviewed in brief the work that had been done by the Auxiliary and pointed out the grave necessities for renewed activities in the work.

The President of the organization, Mrs. Decatur M. Sawyer of Montclair, followed with a short address, in which she expressed her pleasure that such great strides had been made at the late convention, and offered to have the delegates who had been to Boston meet at various parishes upon request, to set forth in detail the more interesting features of the proceedings at Boston.

The afternoon session was opened by the address of Bishop Brooke of Oklahoma. In it he gave very interesting accounts of the work among the Indians and spoke at length of the marvellous possibilities and astonishing growth of the Church in this "boom country." Bishop S. C. Partridge of Kyoto, then took the pulpit, and for nearly an hour the delegates hung, not upon "his eyelids," which, he said, in opening was the Japanese form of salutation, but upon his lips.

The final address was made by Bishop Rowe of Alaska.

The Bishop has issued a call to the clergy of the Diocese for a conference to be held in Grace Church, Orange, on November 18th, that date being the anniversary of his consecration. The subject of the conference will be "The Strengthening of our own Spiritual Life as the Condition of Strengthening the Spiritual Life of the Diocese." The Bishop will open the subject in the morning and at the afternoon session the clergy will speak.

NEW JERSEY.

John Scarborough, D.D., Bishop.

Elizabeth—Improvements at New Brunswick—Plainfield Clericus—Somerville—Notes.

The rector of Christ Church, Elizabeth, the Rev. H. H. Oberly, D.D., is training a chorus for singing at the services of the church. Meetings are held every Friday evening, to which all the members of the congregation are invited, and there is not only training for the singing of the hymns and chants, but instruction in plainsong, so that the congregation may have their part in the singing of the musical parts of the service. During a vacation abroad this summer, Dr. Oberly made a special study of the Solesme system of plainsong. The members of the congregation have responded well to the invitation to attend the weekly practice, and results are encouraging.

At St. John's Church, Somerville, a dinner was given Monday evening, October 31st, to the men of the congregation. About a hundred men were present, and speeches were made by the rector, by various members of the vestry and by R. L. Stevens, Esq., of Bernardsville. St. John's has a flourishing men's association, of which E. H. Brown, editor of the *New York Painters' Magazine*, is president.

Christ Church, New Brunswick (the Rev. E. B. Joyce, rector), has just installed a new organ, at a cost of $6,000. The organ was dedicated and used for the first time on Sunday, November 6th, when special music was rendered both in the morning and in the evening. A *Magnificat* and *Nunc Dimittis* were sung at Evensong, composed for the occasion by George W. Wilmot, the organist, and inscribed to the rector. The organ is a three-manual instrument, with twenty-eight speaking stops, fifteen adjustable combinations, eight fixed combinations and crescendo pedal. The swell, great and choir organs are enclosed in boxes.

An unusually interesting meeting of the Plainfield Clericus was held on Tuesday, November 8th, with the Rev. E. M. Rodman of Plainfield. The topic for discussion was, "The Essential Position of the Holy Eucharist in the Worship of the Church: and How Best to Maintain It." The different speakers were agreed on the importance of making the Eucharist the chief service of Sunday, and the discussion turned on possible methods of bringing about a change which will restore it to its place. Those who spoke were Dean Rodman and the Rev. Messrs. Rush, Fiske, Phelps, Neilson, and Fenton.

At St. John's Church, Somerville, on Tuesday, Nov. 15th, a special musical festival was given by a chorus of seventy voices, including the choir of the church and the chorus and quartette of the Church of the Holy Trinity, Harlem, New York. There were a number of anthems, with Rossini's *Stabat Mater* as the principal number of the programme. St. John's, Somerville, has a new set of Communion vessels—chalice, paten, cruets, and box for wafers—the gift of Mrs. J. Harper Smith as a memorial of her mother.

The Rev. C. E. Phelps, rector emeritus of the Church of St. John the Evangelist, New Brunswick, who recently suffered a paralytic stroke (as reported in The Living Church) is now so fully recovered as to be about again and able to read a part of the service at church. Mr. Phelps is 81 years of age, and one of the oldest clergymen of the Diocese.

NEW YORK.

Henry C. Potter, D.D., LL.D., D.C.L., Bishop.
David H. Greer, D.D., Bp. Coadj.

Teacher Training Classes.

The third of the Courses of Training Classes for Teachers, given by the Rev. Wm. Walter Smith, M.D., Secretary of the New York Sunday School Commission, was commenced Wednesday, October 26th, at Christ Church, New Brighton, Staten Island (Rev. Frank W. Crowder, Ph.D., rector). There were 72 teachers present the opening night, with the attendance constantly increasing. They represent the teaching force of Christ Church, the Church of the Ascension, St. Andrew's, and St. John's. Other courses were given recently by Dr. Smith at the Summer School in Richfield Springs, with an attendance of from 30 to 75; and in Grace Church, Plainfield, N. J., with from 75 to 100 in training.

OHIO.

Wm. A. Leonard, D.D., Bishop.

Founders' Day at Kenyon.

The annual celebration of Founders' Day at Kenyon College took place on All Saints' day. The exercises consist of the reading of the Founders' Memorial and the matriculation of such students of the College and the Theological Seminary as promise to maintain standing in their class. The Founders' Memorial was read by the Bishop of Southern Ohio. This document, which with its stately repetitions is dear to all Kenyon men, begins thus:

"We remember before God this day the Founders of these Institutions: Philander Chase, the first Bishop of Ohio, *clarum et venerabile nomen*, whose foresight, zeal, unwearied patience, and indomitable energy devised these foundations, and established them temporarily at Worthington, and permanently at Gambier; he was the founder of the Theological Seminary, Kenyon College, and the Grammar School. . . .

"We remember before God this day, pious and generous persons, contributors, whose gifts enable the Bishops of Ohio to lay these foundations, and who are therefore to be named among the Founders. We make mention especially of those who have departed to be with Christ, and now rest in Paradise."

The last names to be added to the Founders' Memorial are those of the Hon. M. A. Hanna, late United States Senator from Ohio, who erected in honor of his wife the magnificent dormitory building which bears the name of Hanna Hall, and of the late James P. Stephens, '59, the president of the Greenwood Potteries at Trenton, New Jersey, who not only built the fire-proof stack room for the College library, but increased the endowment of the library by about $20,000.

Four men, all holding the degree of Bachelor of Arts, were matriculated in the Theological Seminary, and of the College freshmen, 51 were admitted to the ceremony of matriculation, having successfully maintained standing since their entrance in September.

The faculty has sustained no changes this year. Addition has been made of A. Cleveland Hall, B.A. (Trinity), Ph.D. (Columbia), lately instructor in Princeton University, who takes the chair of Economics, founded last year by Mr. Andrew Carnegie in honor of Edwin M. Stanton. Dr. Hall has done some good work on the subject of criminology. He is a great-grandson of Bishop Jarvis.

Kenyon has this year a larger enrollment than at any time in its history except the year 1859-1860. The capacity of the laboratories and lecture-rooms is over-taxed, and there are only five vacant rooms in the two dormitories. The library of the Theological Seminary, the gift of Mrs. L. C. Colburn of Toledo, is just completed, and was dedicated on the 10th of November by the Bishop of Ohio.

With the consecration of Dr. Aves as Missionary Bishop of Mexico, Kenyon will have nine representatives in the House of Bishops.

The dedication of Colburn Hall, the library of the theological Seminary of Kenyon College, occurred on Thursday, November 10th. The hall is the gift of Mrs. Lavinia Colburn of Toledo.

OKLAHOMA AND INDIAN TERRITORY.

F. K. Brooke, D.D., Miss. Bp.

The recent flood in the S. Canadian river has so injured the mission buildings at Bridgeport that it is deemed advisable to move the buildings to a new location.

PENNSYLVANIA.

O. W. Whitaker, D.D., LL.D., Bishop.
Alex. Mackay-Smith, D.D., Bp. Coadj.

Philadelphia Notes—Death of Rev. George H. Moffett.

At St. Matthias' Church (the Rev. C. Rowland Hill, rector) on the Twentieth Sunday after Trinity a service of dedication was held. The font is a "Thank Offering for the Pastorate of the Rev. Richard N. Thomas," the first rector of the Church of St. Matthias and a brother of Mr. George C. Thomas, Treasurer of the Board of Missions. The stone base of the font, the railing, font cover, ewer, and ewer shelf are a memorial to Mrs. Mary E. Hopkins. After the dedication of these gifts the sermon was preached by the Rev. Richard N. Thomas. He referred to the present chapel as the only building at the time he assumed charge in December, 1870. He traced the difficulty encountered in securing the present church building, how it was finally commenced in March, 1872, and completed in May, 1873. Two beautiful cruets have been given as a memorial of the late Mrs. Wagner by her children.

Various improvements have been authorized at Calvary Church, Conshohocken (the Rev. Herbert J. Cook, rector). A laundry is to be put into the basement of the rectory and various changes are to be made in the basement of the parish house. All Saints' Day is the special time when the offering is made for the endowment fund in this parish, which now exceeds $5,000.

The magnificent organ for the Church of the Incarnation (the Rev. Norman Van Pelt Levis, rector) was opened on Saturday even-

ing, November 5th. This organ is a thank-offering for the ministry of the Rev. Joseph D. Newlin, D.D., rector emeritus, and the cost, $8,000, has been contributed by the many friends of Dr. Newlin. The organ is imposing in design, perfect in mechanism and construction, wonderfully voiced, representing all that is best in the evolution of the pipe organ. It was built by the Hook-Hastings Company. There are in all thirty-two stops or sets of speaking pipes, many very costly, of the greatest range of power and variety, each with its distinct characteristics. Among those who assisted at the organ recital were Mr. Walter Denning, organist of the Church of the Incarnation; Mr. Geo. Alex. West, F.R.C.O., organist of St. Luke's Church, Germantown, and Mr. William Stansfield, F.R.C.O., organist of St. James' Church, Philadelphia.

CALVARY CHURCH, West Philadelphia (the Rev. Warren K. Damuth, rector), began its feast of dedication on the eve of All Saints' Day, with a choral evensong and sermon and continued the special services throughout the octave with special preachers at night. On Thursday there was the annual reunion and parish tea. On the Sunday within the octave there was a renewal of Baptismal Vows and Corporate Communion at 7 A.M. and special music at the Choral Eucharist and at Evensong. This parish has never been more successful. It was begun as a memorial to the first Bishop of the Diocese of Pennsylvania, the Right Rev. William White, D.D., and was admitted into union with the Diocese in 1857.

THE REV. J. INGRAM BRYAN, rector-elect of the Church of the Advent, Philadelphia, was instituted on the Twenty-third Sunday after Trinity by the Rev. A. D. Heffern, of the Divinity School.

AN EFFORT is being made by the Dean of the Convocation of Norristown and others to raise $1,000 in order that a certain provisional gift may be made which will allow the beautiful new Church of the Epiphany, Royersford, a memorial to the late Charles Lukens, which had been destroyed by fire, to be consecrated early in December.

THE EXTERIOR of St. Clement's Church has been greatly improved and the woodwork and enclosures painted.

AN ECHO MEETING of the nineteenth annual Convention of the Brotherhood of St. Andrew was held at the Church House on Monday evening, November 7th, and at Christ (Old Swede's) Church, Swedeland, Pa., on Thursday evening, November 10th. Both meetings proved the wonderful influence of such a gathering of men and boys and the advance in reverence was noted by many of the speakers.

ST. MARTIN'S DAY was observed at the Church of St. Martin's-in-the-Fields, Wissahickon Heights (the Rev. Jacob Le Roy, rector), on Friday, November 11. At 11 A.M. there was a sermon by the Rt. Rev. James Bowen Funsten, Bishop of Boise. This beautiful church was further adorned by the gift of a new window, memorial to the late Charles W. Henry, a son-in-law of the late H. H. Houston, who was largely instrumental in building the church.

THE NEW $8,000 organ which was opened on Saturday evening, November 5th, at the Church of the Incarnation (the Rev. Norman Van Pelt Levis, rector), will be dedicated by the Bishop of Rhode Island on Sunday, November 20th.

MR. GEORGE C. THOMAS, it is announced, will shortly relinquish his intimate connection with Drexel & Co., bankers.

THE REV. GEORGE HERBERT MOFFETT, the well-beloved rector of St. Clement's Church, Philadelphia, entered into rest on Saturday, November 12, 1904. As was his custom, Father Moffett arose early in order to celebrate the Holy Communion at the Sisters' House across the street, but he was not able to proceed and was assisted back to the clergy house, where he expired after receiving the Sacrament of Extreme Unction and feebly responding "Amen." Father Moffett possessed an indomitable will in a feeble body, and had been ill for several years, but the immediate cause of his death was heart failure.

Father Moffett was born in Cincinnati on February 5th, 1858, and was graduated with honor from Trinity College, Hartford, in 1878 and from the General Theological Seminary in 1881. For five years he was curate of Mount Calvary Church, Baltimore, and for seven years rector of Holy Innocents' Church, Hoboken, which he resigned because of ill-health, and after several years' rest became rector of St. Clement's Church, Philadelphia, in March, 1895, at a critical period in the history of that remarkable parish. By his splendid executive ability, attention to proper ritual observance according to Anglican usage and fearless preaching, he has gathered together one of the most devout and devoted congregations in the Quaker City—stern and uncompromising as a St. John the Baptist in his denunciations of evil, he was loving and gentle as a St. John the Divine in his cure of souls—a true pastor. Such was Father Moffett.

No words could be more gracious than those of Bishop Whitaker, whose counsel he often sought: "The rector of St. Clement's was my warm personal friend, and I feel his death as a personal loss. I shall miss him greatly. He was one of the most faithful and devoted clergymen I ever knew. He gave himself wholly to his pastoral work, with no thought of his own health or comfort. He worked too hard. His death will be a great loss to St. Clement's Church. He was very fond of his people and they were devoted to him."

Father McClenthen, one of the curates of St. Clement's, said of him: "In his work for the parish he heard a large number of confessions and always made the spiritual side of his work foremost. He believed that the ritual of the Church is a necessary thing for the stimulation and expression of personal devotion on the part of the congregation and for that reason he advocated and made use of all the liturgical riches which the tradition of the Church provides."

Many requiems were held in St. Clement's and other churches, and the Vespers for the Dead were sung in St. Clement's on Tuesday night. On Wednesday morning the Solemn Requiem was at 10 A.M., preceded by Low Masses at intervals. "May his soul rest in peace, and may light perpetual shine upon him!"

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Woman's Auxiliary—Convocation at Oakmont Church Consecrated in Pittsburgh.

THE ANNUAL meeting of the Pittsburgh Branch of the Woman's Auxiliary took place on November 3d, sessions being held morning and afternoon at St. Peter's Church and parish house, and in the evening in Trinity Church. At the opening Eucharist, the sermon was preached by the Rt. Rev. J. B. Funsten, Bishop of Boise. During the morning addresses were made by Mrs. A. B. Hunter, of St. Augustine's School, Raleigh, N. C.; the Rev. G. F. Mosher, of St. John's College, Shanghai, China; and Bishop Funsten, of Idaho. In the afternoon the business meeting was held in the assembly room, Mrs. Cortlandt Whitehead presiding in place of the President, Mrs. Ormsby Phillips, who was unexpectedly and unavoidably absent from the city.

The following officers were elected to serve for the ensuing year: President, Mrs. Ormsby Phillips; Vice-Presidents, Mrs. Cortlandt Whitehead, Pittsburgh; Mrs. C. W. Mackey, Franklin; Mrs. J. H. B. Brooks, Oil City; Mrs. A. W. Arundel, Pittsburgh; Miss E. S. Wade, Oakmont; Mrs. E. M. Paddock, Allegheny; and Mrs. Eben Clark, Pittsburgh; Corresponding Secretary, Mrs. Marcellin Adams; Recording Secretary, Mrs. Daniel Duroe; Treasurer, Mrs. A. J. Wurts; Librarian, Mrs. H. M. Doubleday; Directors of Junior Auxiliary, Mrs. Andrew Graydon and Mrs. Frank Steed; Treasurer of United Offering, Miss J. Cuddy; Treasurer of Miss Carter's Salary, Miss Margaret Phillips; Director of Babies' Branch, Mrs. E. H. Young; and Secretary of Northern Convocation, Miss Louise Bostwick. Twelve hundred dollars was pledged from the different parishes for Joint work, to be divided amongst the following objects: Indian Work in Southern Florida; Foreign Insurance; Work in Brazil; Cape Mount, Africa; Alaska; Indian work under Miss Thackera; St. Augustine's School, Raleigh; St. John's College, Shanghai; Work in Idaho and Mexico; and two hundred dollars to the Board of Missions, undesignated. In addition to the above mentioned, a special gift of $150 was given to the Rev. Mr. Mosher. The amount of the United Offering presented in Boston from the Diocese was reported as $2,279.62.

The Rev. C. H. Lockwood, of Arkansas, made a short address during the afternoon, and Mrs. Hunter gave some further information about work done in connection with the school at Raleigh.

In the evening a missionary mass meeting was held at Trinity Church, Bishop Whitehead presiding. The vested choir of the parish furnished the music, and addresses were again made by Bishop Funsten and the Rev. Mr. Mosher. The offerings morning and afternoon were given to the treasury of the Auxiliary.

A MEETING of the Southern Convocation was held at St. Thomas' Church, Oakmont, on Thursday and Friday, November 3d and 4th. On Thursday there was an address on "The General Convention of 1904," by the Rev. Dr. McIlvaine, of Pittsburgh. On Friday a sermon was preached by the Rev. Dr. Ward, of Pittsburgh. The Rev. F. C. Hartshorne, of Kittanning, read a paper on "The Influence of Apocryphal Writings on the Times of Christ." The afternoon was given up to an "All Saints' Discussion," under the heads, "The Faithful Departed"; "Prayer for the Dead"; "Heaven"; "Hell." Papers were read by the Rev. H. H. Barber, of Greensburg, and the Rev. E. M. Paddock, of Al-

legheny, and the discussion was participated in by many of the clergy present. The evening was occupied by a missionary meeting, addressed by the Rev. L. F. Cole, Archdeacon of the Diocese.

ST. JAMES' MEMORIAL CHURCH, PARISH HOUSE, AND RECTORY, PITTSBURGH.

Other clergymen present were the rector, the Rev. Dr. McLure; the Rev. Dr. Arundel; and the Rev. Messrs. Danner, Taylor, Benton, Ferris, Beavin, Lamb, Flint, Allen, Bannister, C. M. Young, Schulz, E. H. Young, Edwards, Gibson, Eames, and Dunham.

On Sunday, November 6th, the Saint James Memorial Church, Pittsburgh, was consecrated by the Bishop of the Diocese. The Bishop was met at the door of the church by the vestry, and the Request to Consecrate was read by its secretary, after which the procession, composed of the vestry, the Bishop, and attending clergy, proceeded up the nave during the antiphonal singing by the Bishop and choir of the twenty-fourth Psalm. The Sentence of Consecration was read by the Rev. William Thompson, rector emeritus of the parish. Other clergymen taking part in the service were the Rev. Dr. Coster, President of the Standing Committee; the Rev. L. F. Cole, Archdeacon of the Diocese; the Rev. Dr. Byram, rector; the Rev. Dr. White, and the Rev. Messrs. Wightman and Edwards. The sermon was preached by the Rev. Edward Livingston Wells of Bridgeport, Conn., formerly of St. Philip's Chapel in this city, from the text, "For other foundation can no man lay than is laid, which is Jesus Christ."

St. James' parish was established a little more than fifty years ago in what is now the downtown section of the city, and occupied successively several small halls as a place for worship, and eventually found a permanent home at Penn Avenue and Sixteenth Street, where a substantial brick church was erected. This was twice partially destroyed by fire, but was rebuilt on both occasions. About two years ago the vestry received a very advantageous offer for the property, which owing to the growth of the city, was needed for business purposes. The neighborhood had long ceased to be desirable as a place of residence, and only a small number of the parishioners lived in the vicinity, so that partly on this account it was decided to locate farther out, and a large lot was procured in the residential district known as Homewood. For several years previous to the removal, Calvary parish had sustained a mission called St. Philip's, in that part of the city. This congregation was taken over into St. James' parish. The Rev. Mr. Wells, in charge of St. Philip's Chapel, retired, and the Rev. Coleman E. Byram became rector of the parish formed by the consolidation, under the name of "Saint James' Memorial Church," the new building being a memorial to Mr. and Mrs. Felix R. Brunot, who had given largely of their means for the furtherance of the work of St. James' in the earlier days of its existence, and had also provided for the continuance of their aid by bequests to it after their death.

The church is of white stone, and has a seating capacity of six hundred, while the communicant list of the parish slightly exceeds 350. It is tastefully furnished, has both gas and electric lighting, a fine new organ, and an altar and reredos of quartered oak, a memorial of St. Philip's Chapel, being purchased with the nucleus of a building fund on hand when the chapel was absorbed by St. James' Church. A commodious parish house of vitrified brick adjoins the church, and this in turn connects with a comfortable rectory of brick. The cost of the lot and three buildings has been about $85,000, which has been entirely provided for by the money received by the sale of the old property, and there still remains on hand a moderate sum as an endowment fund.

On Monday, November 14th, the Clerical Union was entertained at luncheon in the parish house of "The Saint James' Memorial," the occasion being their monthly meeting. The afternoon was spent in listening to accounts of the General Convention given by the clerical deputies who represented the Diocese in Boston in October.

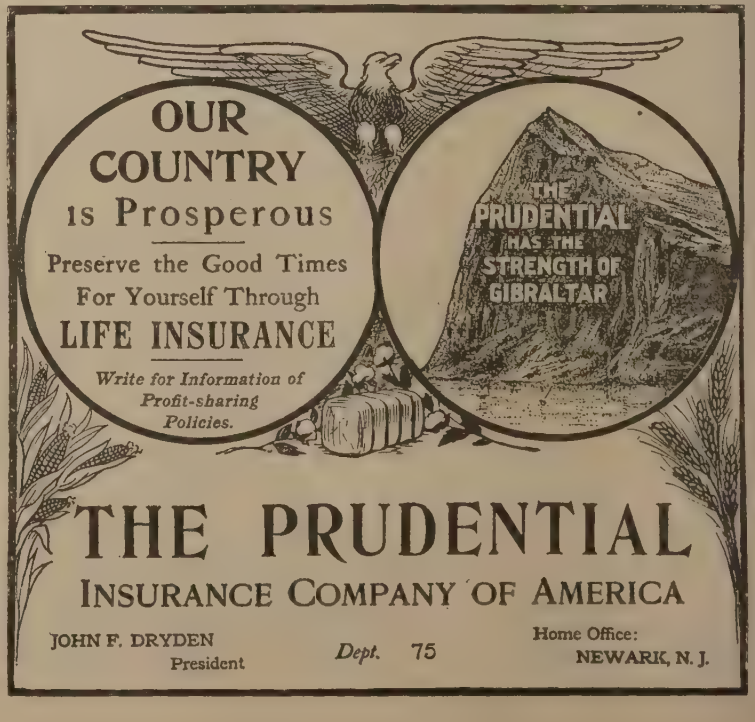
The Missions Study Class held its first meeting for the season of 1904-5 on Thursday morning, November 10th, at the parish house of St. Andrew's Church. Mrs. Marcellin Adams of the Church of the Ascension, read a paper on "Medical Missions," and an interesting discussion followed. Letters from medical missionaries were read also, which helped to make the matter more practical. A change in the time and place of meetings was decided upon, and hereafter the class will convene in the afternoon rather than morning, and will go to the different parishes in the city and suburbs, hoping thereby to reach and interest and instruct a larger number of persons.

QUINCY.

M. E. Fawcett, Ph.D., Bishop.

Memorial Tablet at Limestone—Methodist Minister Conforms.

Christ Church, Limestone Prairie, although far from city or settlement, was crowded on Tuesday morning, November 8th, when the Bishop, attended by the rectors of St. Paul's and St. Andrew's Churches, Peoria, came to unveil the marble and bronze memorial tablet erected in the sanctuary in loving memory of the Rev. John Benson, priest, who was one of the founders of the parish, and was its rector for about fifty years. It is doubtful if there was ever a more solemn or earnest service in the historic old stone church. The present generation hold in such loving memory him whom the people delighted to call "Father Benson." The expense of the tablet was met by popular sub-



scription taken by the Rev. John Wilkinson, who was a life-long friend and co-laborer with Father Benson. Christ Church, Limestone, is among the oldest rural parishes in the Middle West. When the strong stone walls were being reared, Dowager Queen Adelaide of England sent a contribution of $100, and Lord Kenyon sent a like amount.

After the unveiling of the tablet by the Bishop, the Rev. Dr. Percival celebrated the Holy Eucharist, the Rev. Webster Hakes assisting, the Bishop preaching the sermon.

The Bishop has accepted as a postulant for Holy Orders, Mr. John Marshall Griswold, who for many years has been a prominent and successful Methodist minister of the Rock River Conference. Mr. Griswold, who is now a lay-reader in Christ Church, Jubilee, has sought the Church solely from conviction after having studied her ways and claims for many years.

RHODE ISLAND.

Wm. N. McVickar, D.D., Bishop.

Churchman's Club — Woman's Auxiliary — Judge Stiness Elected to Congress.

The 54th dinner of the Churchman's Club, given Wednesday evening, November 2nd at the Eloise, Providence, proved to be one of the most successful meetings ever held by the organization. More than 100 members of the club and guests enjoyed a delightful dinner and then were given an intellectual treat in the form of addresses from Bishop McVickar of Rhode Island, Bishop McKim of Tokyo, Japan, and Bishop Gray of Southern Florida, all of whom spoke in a most pleasing vein. The work of the recent General Convention was treated by three of the Rhode Island delegates, Dr. Fiske, Dr. Bassett, and Dr. Porter of Newport.

Archdeacon Webber of Milwaukee has been conducting a mission at the Church of the Messiah, Providence, October 23-30.

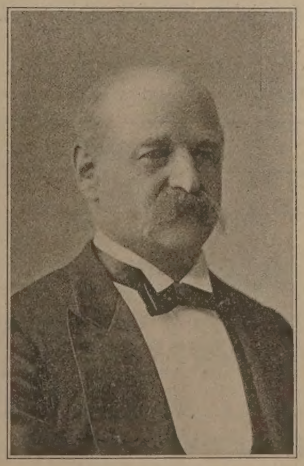
The Woman's Auxiliary held its session at St. Stephen's Church, Providence, on Thursday, November 3d, Dr. Fiske, the rector, expressing regret at the absence, by reason of sickness, of Mrs. Ames, the president of the diocesan branch. The Bishops of Rhode Island and Southern Florida were speakers, after which the following officers were elected: President, Mrs. William Ames; Vice-Presidents, Miss A. B. Manchester of Bristol, Mrs. E. H. Porter of Newport, Miss Eliza A. Peckham, Mrs. Abby L. Chesbrough, and Miss E. McVickar of Providence; Honorary Secretary, Miss N. A. Greene; Secretary, Mrs. George J. Arnold; Corresponding Secretary, Miss Mary B. Wheeler; General Treasurer, Miss Frances Low; Executive Committee, Mrs. W. Upton, foreign missions; Mrs. D. Henshaw, domestic missions; Mrs. J. H. Coggeshall, Indian missions; Miss A. A. Bridge, freedmen missions; Mrs. Abby J. Slocum, diocesan missions; Mrs. John H. Stiness, Junior Auxiliary; Miss McVickar, united offering; Miss Hoppin, Church Periodical Club, and Mrs.George J. Arnold, Babies' Branch.

On the day previous, addresses were given by Bishop Rowe of Alaska and Archdeacon Garden of Western Texas.

It will be of interest to Churchmen everywhere to learn that the Hon. John H. Stiness, LL.D., has resigned the position of Chief Justice, after service for more than a quarter century in the highest judicial body of the state. He was a candidate for Congress on the Republican ticket, and was elected by a large majority.

John Henry Stiness, son of Philip Bessom and Mary (Marsh) Stiness, was born in Providence, August 9, 1840. He received his education in the public schools, the University Grammar School, and Brown University, being graduated from the latter in the class of 1861, and receiving from the same source the degree of A.M. in 1876 and LL.D. in 1895. He was admitted to the Rhode Island bar in April, 1865, and for ten years practised law in Providence.

Mr. Stiness married Maria E. Williams November 19, 1868, and he has two children, Flora B., who married Henry C. Tilden, now of Chicago, and Henry W. Stiness. Mr. Stiness was at one time a representative from



Hon. John H. Stiness, M.C.

Providence in the General Assembly and has been a Justice of the Supreme Court from April 1875 to May 1900, being made Chief Justice in the spring of 1900. He is President of the Rhode Island Historical Society, Fellow of Brown University, Trustee of the Providence Public Library, and member of the Commission on Uniform State Laws. He was a Second Lieutenant of the Second New York Artillery from October 1861 to November 1862. He is a leading Churchman, secretary of the Standing Committee, and has for many years been deputy to General Convention from Rhode Island. Mrs. Stiness is equally active in Church work and is at the head of the Junior Auxiliary in Rhode Island.

SALT LAKE.

Acceptance of the Bishop Elect.

Mr. Spalding has accepted his election as Missionary Bishop of Salt Lake, and it is hoped that his consecration may be arranged for St. Thomas' day.

SOUTH CAROLINA.

Ellison Capers, D.D., Bishop.

Diocesan Notes.

On the morning of the Twenty-third Sunday after Trinity, the offering at Trinity Church, Columbia (Rev. C. M. Niles, D.D., rector), was for the parish house fund, and was given as a memorial to the late rector, the Rev. Churchill Satterlee, who first conceived the idea of erecting the building. The offering amounted to $500.

At the evening service at Trinity Chapel, Olympia Mills, Rev. Dr. Niles presented a handsome processional cross to the choristers.

The Churchmen's Club of Charleston held its anniversary meeting at St. Michael's parish house on the evening of November 7th. All the old officers were reëlected. The

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question of the establishment of a diocesan school for girls was discussed, and also the claims of Charleston to have the school established in her midst. It was finally decided that the president should appoint a committee of five to confer with the members of the Commercial Club of the city on the subject, and report the result as soon as possible.

The address delivered in St. James' Church, Goose Creek, April 17th, 1904, on the occasion of the service commemorating the coming of the first missionary sent to the colony of Carolina by the S. P. G., has just been issued as a pamphlet, entitled "The Life and Labors of the Rev. Samuel Thomas. An Epic of the Infant Church in South Carolina. 1701-1706." The proceeds of the sale of this pamphlet are to go towards the placing in St. James' Church of a mural tablet in memory of the Rev. Samuel Thomas, the missionary from England, who died after four years of devoted service on Cooper River and at Goose Creek. It is proposed that this tablet should be the tribute of the churches in South Carolina to the pioneer missionary, and many have already responded to the suggestion that the tablet should be a memorial from the Diocese.

The Columbia Convocation met recently at St. John's Church, Winnsboro. The subjects discussed were: "The Church Idea," "The Holy Catholic Church," and "The Pastoral Office." At this Convocation a resolution was passed to petition the Bishop to take steps towards obtaining the funds to support a general missionary for the Diocese. The Advancement Society has already promised $500 for this purpose.

The Charleston Convocation met at St. Jude's Church, Walterboro, November 8-11. The subjects discussed were: "Church Extension," as promoted by (1) "Revival Efforts" (parochial missions), and (2) "The Church's System of Training." There were also addresses on "The Episcopate as an Historic Fact," "The Episcopate in Practice," and "The Prayer Book" (1) "Its Origin and Component Parts"; (2) "As an Aid to Devotion"; (3) "As a Means of Culture."

The Rev. J. C. Johnes has resigned the rectorship of the Church of the Good Shepherd, Yorkville, of which he has had charge since 1898, in order to give his whole time to the Church of Our Saviour, Rock Hill, which is also under his care.

The Rev. G. C. Williams, rector of the Church of the Atonement, Blacksburg, has accepted a call to the churches at Adams Run and Edisto Island.

The Rev. C. E. Cabaniss, late of Flat Rock, N. C., has been installed as vicar of Trinity Chapel, Columbia.

SOUTH DAKOTA.

W. H. Hare, D.D., Miss. Bp.

Church Burned to Lead.

A disastrous fire at Lead destroyed the little church building of Christ Church. The fire started in a kindergarten near by and spread with rapidity to the church, which was entirely destroyed. The loss will be a severe one upon the little community.

SOUTHERN OHIO.

Boyd Vincent, D.D., Bishop.

Columbus—Convocation at Mechanicsburg—Cincinnati Clericus—Convocation at Columbus.

On Monday evening, October 31st, the Churchmen of Columbus gave a reception and dinner at Trinity House in honor of Bishop Vincent, Rev. John Hewitt, and Hon. Gilbert Stewart, on their return from the General Convention. At 8:30 p. m. sixty men, representing all the parishes and missions in the city, sat down at tables spread in the guild room of Trinity House. Mr. J. B. Day of St. Paul's Church, acted as toastmaster. At the close of the dinner, Mr. Day, in a few well-chosen words, presented the guests of the evening, beginning with Bishop Vincent. At the mention of the Bishop's name, the entire company rose to its feet and greeted him with applause. His warm reception brought from the Bishop a response in his best vein. His word-pictures of the salient features of the Convention were frequently interrupted by applause, and especially his description of the missionary meetings. He looked well, spoke well, and showed that he appreciated the hearty welcome accorded him by his Columbus friends.

Mr. Hewitt was asked to explain the new canon on Divorce and Remarriage and the process of its formation. He said this was the sixth General Convention he had attended.

In giving his impressions as a member for the first time, Judge Stewart said the Convention was composed of the grandest set of men he had ever looked upon. He was deeply affected by the earnest, religious tone which prevailed, and especially by the sight of 500 men of many different callings, including Judges of the highest rank from all parts of the country on their knees at 12 o'clock each day, praying for Missions.

On motion of the Rev. Julius W. Atwood, a committee was appointed to draw up and forward to Bishop Jaggar a set of resolutions embodying suitable sentiment upon his retirement from the Bishopric of the Diocese.

Bishop Vincent suggested the organization of a Churchman's Club in Columbus. Action agreeably thereto will be taken later.

After a rising vote of thanks to the committee for their successful management of the reception and dinner, at a late hour the doxology was sung and the company departed with the Bishop's blessing.

The autumn sessions of the Columbus Convocation were held in St. Paul's Church, Columbus, on Wednesday, November 9th. The office of Archdeacon is now filled by the election of the Rev. C. E. Mackenzie of Cleveland. The treasurer's report showed an embarrassing condition of the finances, and an urgent appeal was made by Mr. J. S. H. McKinley. Well prepared papers, which elicited some spirited discussions, were read as follows: "The Man Outside the Church," a critique of Edward Bok in *Ladies' Home Journal* by the Rev. W. H. Hampton; "The Problem of Reconciling the Masses to a Liturgical Service," by the Rev. W. H. K. Pendleton; "The Lord's Supper and the Lord's Day; or the Restoration of the Eucharist as the Chief Service of Worship on the First Day of the Week," by the Rev. W. J. W. Bedford-Jones.

At the closing service, Bishop Restarick of Honolulu addressed a large congregation

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on the work of the Church in the Hawaiian Islands.

While the Convocation was in session in the guild room, the district branch of the Woman's Auxiliary was in session in the nave of the church. About 75 delegates were present. At noon the two bodies united in prayers for Missions, after which Bishop Vincent gave an address on the missionary aspects of the General Convention in Boston. At the afternoon session of the Woman's Auxiliary, Mrs. Graves, wife of the Bishop of Shanghai, and Bishop Restarick gave most interesting addresses. About $100 was raised for Bishop Graves' work in China, and St. Paul's Sunday School pledged the support of a scholarship for a native girl in Hawaii.

The Convocation of the Dayton Deanery was in session at the Church of Our Saviour, Mechanicsburg, from the evening of November 8th until the evening of November 10th. At the opening service Archdeacon Edwards preached, taking for his text: "Blessed are those who sow beside all waters." At the business session the Rev. Chas. H. Lee was elected President of Convocation and the Rev. Chas. G. Reade, Secretary and Treasurer. The Bishop conducted a Quiet Hour on Thursday, taking for his theme St. Paul's second Epistle to Timothy. During the session of Convocation the following papers were read, and all of them called forth a very general discussion: "The Teaching Power of Church Symbolism," by the Rev. D. A. Schaefer; "The Choir's Part of the Service," by the Rev. James H. Young; "What should be Taught in the Sunday School," by the Rev. L. T. Lewis. In addition to the above papers, addresses were made on The Work of the General Convention, by Bishop Vincent and the Rev. Holmes Whitmore, and on the Brotherhood Convention, by the Rev. Chas. G. Reade.

The Cincinnati Clericus met at the rectory of Holy Trinity Church, Madisonville, on November 7th, the Rev. F. E. Cooley being the host. Mr. Cooley was also the essayist, taking for his subject "Men and the Church." Bishop Restarick and Mr. Aseu, a delegate to the General Convention from Honolulu, were present.

SPRINGFIELD.

Geo. F. Seymour, D.D., LL.D., Bishop.
Edw. W. Osborne, Bp. Coadj.

Mission at Clinton.

A mission has been organized at Clinton by the rector of Trinity Church, Lincoln, under the name of St. Mary the Virgin, and application will be made for admission into union with the Diocese of Springfield. There will be about 25 communicants and a number of supporters. Clinton has about 7,000 population and the Church has every prospect of strong encouragement.

TEXAS.

Geo. H. Kinsolving, D.D., Bishop.

New Church for Brazoria.

A new church is in course of erection for St. John's mission, Brazoria.

VERMONT.

A. C. A. Hall, D.D., Bishop.

Woman's Auxiliary.

The 25th annual meeting of the Woman's Auxiliary was held in St. Matthew's Church, Enosburgh Falls, on Wednesday and Thursday, November 2nd and 3d. On the opening evening an instructive and earnest address was delivered by Bishop Brewer of Montana on The Duty of Supporting Missions. Next day, after Holy Communion, the business session opened with Bishop Hall presiding. The Treasurer's report showed that $1,050.42 had been raised for the general fund during the past year and that $395.06 was Vermont's quota to the Triennial United Offering. The report of the Rutland District Vice-President showed that in Miss Stewart, now in training in Philadelphia, the Diocese had its first woman candidate for work in the foreign field. Mrs. M. L. Woolsey was re-elected President. Corresponding Secretary, Miss Sheldon; Recording Secretary, Mrs. Pember; Secretary Junior Auxiliary, Miss Wheeler; Treasurer, Mrs. Parker; Secretary Church Periodical Club, Mrs. Coan. Addresses were made by the Rev. Dr. Bliss on the work of the General Convention and by Miss Emery on the meetings of the Woman's Auxiliary held in Boston. In the evening a missionary meeting was held, presided over by Bishop Hall, when addresses were made by the Rev. Mr. Andrews of Mito, Diocese of Kyoto, Japan, and the Rev. H. P. Grabau of Plattsburgh, N. Y. This meeting was one of the largest in point of members and most enthusiastic ever held. Nine priests and two Bishops were in attendance.

Bishop Brewer of Montana spent a week in Vermont from October 30th to November 6th, preaching in the parishes of Bellows Falls (three times), Middlebury, Burlington, Rutland (twice), as well as at the opening service of the Woman's Auxiliary at Enosburgh Falls. The Auxiliary voted $50 towards the Bishop's hospital at Helena, Mont. This visit is the more interesting from the fact that the Bishop is a Vermonter, born in the town of Enosburgh, and baptized in Calvary Church, East Berkshire. He lived in Vermont until he was 17 years old. On this visit he renewed several old acquaintances and revisited old haunts.

WASHINGTON.

H. Y. Satterlee, D.D., LL.D., Bishop.

Woman's Auxiliary—St. Alban's Anniversary—City Notes.

The opening service of the Woman's Auxiliary was held in St. John's Church on Wednesday, November 2nd. The Holy Communion was celebrated by the Missionary Bishop of Honolulu, assisted by the rector of St. John's, and there was a large attendance of members of the Auxiliary. Upon adjourning to the parish hall, it was decided to defer the usual business meeting till the following week, in order that there might be time to hear the workers from the mission fields who were present. The first to speak was a Chinese lady from Honolulu, who was introduced by Bishop Restarick, the latter saying that she and her husband are volunteer helpers in his work among their people, and had come on to the General Convention at their own expense, because he thought they might help to interest Church people in what he is trying to do for the Chinese in his jurisdiction. The account that this young Christian woman gave of her life from the time she was baptized as a little child in China, was full of touching interest, especially when she told of the persecutions endured by some members of her family. She also spoke of the work in which she is now engaged, and of a branch of the Woman's Auxiliary established in the Chinese mission in Honolulu, and of the contributions sent by the Christian women there for the work in China. The next speaker was Dr. Edmund Woodward of Ngankin, China, who gave in a most interesting manner the story of that mission station, which, as he truly says, has far outgrown its equipment. Bishop Restarick closed with an account of his work in its various departments in Honolulu, and then dismissed the gathering with the benediction.

The fiftieth anniversary of St. Alban's parish was celebrated with special services on All Saints' day, and very many to whom the little church is dear joined in the prayers and thanksgivings for these many years of blessing, preparing, as it is believed, for a greater work to come. There was an early celebration and memorial service; and at 11 o'clock the principal service for the festival, when the rector, the Rev. G. C. Bratenahl,

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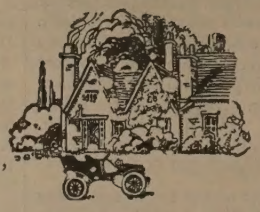

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preached from the words, "We are fellow citizens of the saints." At 4 o'clock there was a children's service, when a birthday offering was made, each child giving a penny for every birthday he or she has had. This was followed by a reception to the children of the parish. In the evening a choral service concluded the festival day, when the rector preached the anniversary sermon: "The History of St. Alban's—Our Heritage, and our Responsibility." At this service golden offerings were presented by the congregation. Afterwards there was a parish reception at the Highlands, the ancestral home of the Nourse family, associated from the beginning with St. Alban's.

The eighth annual Convention of the Sunday School Institute of the Diocese met in the Church of the Epiphany on Wednesday, November 2nd. The Holy Communion was celebrated at 11 o'clock, and afterwards there was a business session and election of officers. An educational conference gave opportunity for speeches of three minutes after the reading of each paper and address. These were as follows: "Home Interests in the Sunday School," by Wm. Starr Myers, superintendent of Christ Church S. S., Baltimore; "What Can the Teacher Do for the Pupil's Upbuilding in Character and Conduct?" Mrs. C. F. Bratenahl; "Bible Teaching to Develop Power of Will," by Merritt E. Yates, LL.D., ex-President of Amherst College; "Impressions of a Sunday School Pilgrim in Bible Lands," Mrs. Wilbur F. Crafts. The closing service of the convention was held in the evening, when the sermon was by the Rev. Edwin B. Niver, rector of Christ Church, Baltimore.

The death of the Rev. James A. Gilfillan was erroneously announced in the secular papers of Washington and St. Paul. There is happily no truth to the report.

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